

A
SUMMARY
OF THE BIBLE:

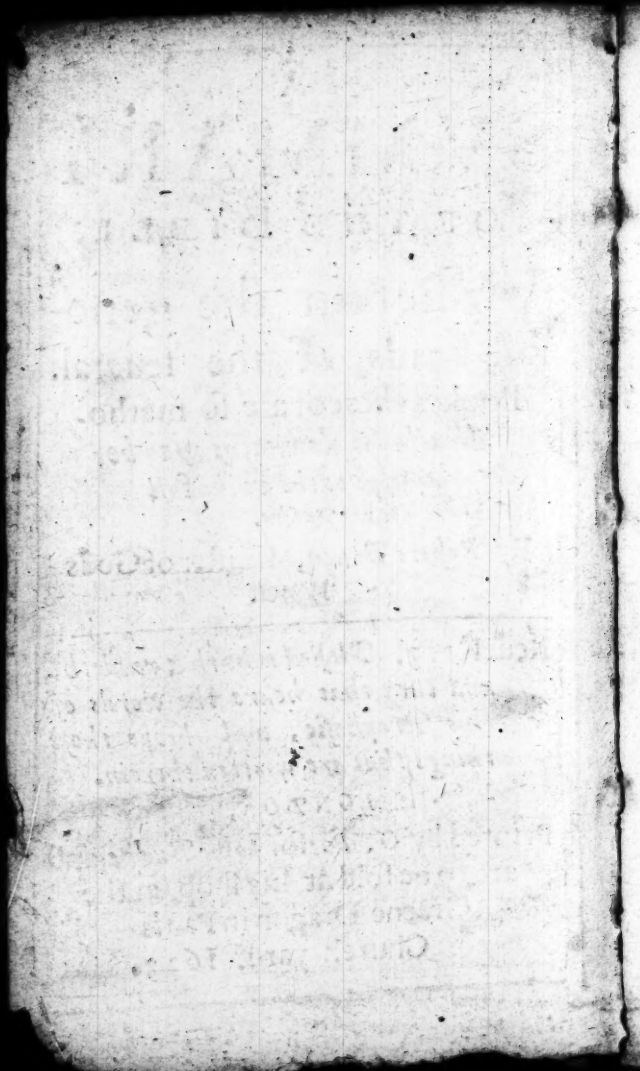
VVherein the generall heads of the severall Bookes thereof are so methodically set downe, as may be a helpe to the unskilfull Reader.

By Robert Bruen, Minister of Gods Word.

Reuel. 1. 3. *Blessed is he that readeth, and they that heare the words of this Prophecie, and keepe those things that are written therein.*

LONDON,

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TO
THE RIGHT
HONORABLE,
and most vertuous Lady,
the Lady *Lucy Countesse* of *Bedford*.



Ight Honorable: At what
time the Tabernacle, an
outward representation of GODS
presence among his ancient
people of *Israel*, was
erected in the wilderness,

The Epistle

euery hand was busied
and heart addicted to-
ward it. And so great
was the zeale of the peo-
ple of that time therein
that *Moses* was moued
to bid them forbear to
bring any more offerings
ere they would desist. As
was then the Tabernacle,
so is the Word of God
vnto vs now. Happines
or misery befallcth ei-
ther where it is planted
or wanting. And there-
fore euery one of an abi-
lity should be ymployed
one way or other to pro-
mote the welfare there-
of, either by learned ex-

po-

Dedicatorie.

positions of the more difficult and mystical parts, or in familiar manner setting downe, for the capacity of the weaker sort, such things therein as concerne faith and good life; or by painfull and powerfull preaching so carue the Word, as euery soule that commeth with hungry and prepared affections, may haue it portion. And happy he that either so teaching it, or taught by it, is found walking in the light and rule thereof; and shall be sure to heare Christ pronounce vnto him in the

The Epistle

great day of Retribution, *Well done, good servant and faithfull.* And therefore although the argument of this little booke (great for the matter) had deserued a farre better and more skilfull Pen-man then my selfe: Yet as one who desireth the general benefit of all, and vnwilling that any *vacuum* should be in that remainder of time which God shall giue; I haue endeauoured (though in much weakenesse) to set downe the brieve of such things, as are at large scattered and diffused through-

Dedicatorie.

through-out the body of
the sacred Scriptures. A
worke which (if effectually
and elaborately performed)
would bee worthy the view
and reuiew of all such as
desired to reade the *SCRIPTURE*
with profit, and would
profit by reading. And
because when wee haue
done the best wee can,
yet detraction will follow
the penne, euen as the
Crowes doe the sower,
or the Fowles that fell
vpon *Abrahams* sacrifice;
in which regard, as
there is need of Patronage
to shelter writing

The Epistle

from Calumny : So for my owne part, I haue humbly submitted these my poore and weake endeours, vnder the wings of your Ladiships *Honorable protection*, partly out of my opinion, That the fruits of the Gospell should first bee offered to such (your Ladiship a principall one) as are the Patrons or patronesses of the Gospell. And secondly, in lieu of my true and vnfained affection, and in remembrance of that Honorable Saint now with G O D, in her life time the subiect of
ma-

Dedicatorie.

many excellencies, and
patterne of true Nobili-
ty, namely, your Lady
mother: By whose boun-
tie I haue fared the bet-
ter: So not knowing
whither to direct my
thoughts better, then by
way of thankfulnesse, I
haue reflected them vpon
your Ladiship, as the
proper obiect, and heire
of her possessions & ver-
tues. If your Ladiship
shall please to accept
these my small endeours
in good worth, I haue
my desire, and shall day-
ly pray the Lord to esta-
blish your Noble heart

A s more

The Epistle, &c.

more and more in the
truth of that profession,
which maketh you graci-
ous with God, and those
that truly loue & feare
him. From my house
at *West Markham*, the
fift of *May*.

*Your Honors in the
Lord, euer to bee
commanded,*

ROBERT BRVEN.

To

A swish



To the Christian
READER.



Ourteous Reader, thou hast
here in a narrow roome set
before thee
some helpes (as I conceive)
for thy better and more easie
understanding in some
poynts, the Contents of the
sacred Bible. It is the Booke
of bookes, and so sweete to
all that conceive the myste-
rie

To the

rie of godlines, that Saint Iohn is said to eate it. And Dauid a King, to prize it aboue al riches, and to spend the day and night in the meditation of it. And S. Paul professeth himselfe to estimate it, and the fulfilling of his course therein aboue his life. Here is the well from whence the waters of life doe plenteously flow : which who so drinketh shal neuer be more athirst. Here he that is spiritually sicke, may be recovered, according to the power of God that worketh thereby : here the simple may haue understanding aboue the learned Scribe,

17
The end of the world

Christian Reader.

Scribe, & such as by a singular proprietie, may make him wise unto saluation. The treasure the being discovered and knowne wherein to consist, the next thing worthy of our search, should bee how to attaine it; to which we should endeuour, as we do in matters of farre lesse importance. The Carpenter hath his Rule, the Physitian his preparatiues. In Arts there are bookes directtue for the attainment of them. And therefore as we commonly launch forth into the main Ocean, beginning at the Riuer that run therunto: And Children are led

Abi Clo

To the

led by the hand, before they
get the use of their feete :
Euen so, although the Spi-
rit of God, by which the
Scriptures were written, be
the inward and Master-
teacher, yet as oftentimes
we take the benefit of the
staffe to walke with, to helpe
the body ; so is it in the
study of good things, Me-
thod being as the mindes-
waggoner, and that order
best, when by generall
heads (as markes in the
way) we may bee kept the
better from erring. Which
thing is the ayme of this
small ensuing tract, where-
in the Reader may see in a
gene-

Christian Reader.

generall manner, what euery seuerall Booke of the sacred Scripture principally intendeth, set downe in methodical manner, for the more easie vnderstanding and better retaining of the same in the Readers memory.

And although all Scripture be giuen by inspiration from God, and euery part of it be of vse for the heauenly building : yet as some roomes are of different sort in the materiall edifice, so is it in the sacred Story, wherein some parcels are recommended vnto vs, not onely as excellent in them-

To the

*themselves; but as service-
able, and keyes to unlocke
other places of Scriptures,
and make them more fa-
miliar to the godly di-
sposed Reader. Such as are
the Bookes of MOSES,
to all those that come af-
ter; the Bookes of Samuel,
to the Psalmes of DAVID;
those of the Kings, to the
Prophets: The Acts of
the Apostles, to their E-
pistles. And according
to this direction I have
been purposely more prolix
and large in setting downe
some things in all or most
of the forenamed Bookes.
As concerning the particu-
lar*

1654/8

Christian Reader.

ler parts of euery Chapter,
(although in some places I
haue not been wanting that
way) because the same in
sundry learned Commen-
taries of some, & abbrevia-
tions of others is set down, I
haue forborne to labour
therein. If thou hast better
helpes in this kind, in the
feare of GOD use them to
the improuement of sauing
knowledge. If these of mine
may any thing auaille thee,
here thou hast them before
thee: And the Lord blesse
them vnto thee, and thee
vnto himselfe.

Thine in, and for
the Lord,

ROBERT BRVEN.

ROBERT TAYLOR



A
 SVMMARY
of the B I B L E.



ALTHOUGH
 GOD, who
 is goodnesse
 and fulnesse
 it selfe, needed
 not to create any
 thing, yet hath vouchsafed
 to make man, and out
 of the masse of mankind
 re-

reserued a peculiar people vnto himselfe, called the Church.

The Church is but one, though consisting of many members, and in diuers times and places of the world produced and made visible, euen as the water running thorow many Countries, is but one Sea in respect of the Element, but hath diuers appellations according to the places it passeth by.

The Church of God is considerable according to the institution and ordering thereof, and opera-

ration of it so ordered.

The Institution of the Church consisteth in it framing and inspiring.

In respect of the frame, it is called a Body; *Ephes.* 4. 4. of which Christ is the head, and the Word the immortal seed whereby it is begotten.

The inspiring of it, is by the Spirit which createth the instrument of faith, and knitteth the beleever inseparably to Christ.

The operation of it appeareth in severall instances shewed heereafter in the Children of the Church,

Church in the severall ages of the world.

The Ages of the world are in number eight, in the account of some.

*The first
Age.*

The first age is reckoned from *Adam* to *Noah*, containing yeeres, 1656. and the History thereof is set down from the first Chapter of *Genesis* to the seventh, wherein are to be considered of persons and actions by them performed.

The persons are considered generally or particularly.

Of the first, are all the Patriarkes or chiefe Fathers

thers that were before the Flood, as *Adam*, *Sheth*, *Enosh*, *Kenan*, *Mehalaleel*, *Iered*, *Enoch*, *Methuselah*, *Lamech*, & *Noah*.

The persons among these of especial note for the building of the Church of God were :

1 *Adam*, as the roote of the Church.

2 *Habel*, the first figure of the Church, *Genesis* 4.

3 *Sheth*, the third son of *Adam*, the second person for building of the Church in *Abels* roome.

4. *Enoch*, the first figure

gure of the Church taken vp body and soule into heauen, the sonne of *Iared*, chap. 5. 18. and not of *Cain*, chap. 4. 17.

5 *Noah*, the second figure of the Church preferred in the Arke.

So that although Religion decayed in the dayes of *Enosh*, yet God would not haue his Church vterly ruined: without which the world would not stand; and therefore Christ descended as well of the Fathers before the flood, as of those that came after.

The persons thus named,

med, the Religious actions or operations doe follow by them performed; shewed, 1. in their Inuocation of GODS Name, *Chap. 4. 26.* Secondly, by sacrificing vnto G O D, which is knowne to bee a Religious act, *Rom. 2. 15.* and by Gods acceptation of the thing done, *Gen. 8. Verse 20.*

The Second Age followeth from Noah to Abraham, containing y. 363. & 10. d. in the Patriarches after the Flood, which were, Shē,

The 2. Age.

B

Ar-

Arpachshad, Shelah,
Eber, Peleg, Reu, Se-
rug, Nahor, Terah &
Abraham: *set downe*
from the 6. of Genesis,
to the 12. Chapter.

CONCERNING these
persons, little is ob-
served of great note, saue
of *Sem*, the second sonne
of *Noah*, in whose Line
the true Church remai-
ned, and *Abraham*, but
rather, of the finnes of
those times, and punish-
ments accordingly.

The finnes by them
committed, were either
before the Flood, as of
Cruel-

Crueltie and prophane marriages, *Chap. 6.* for which God brought the Deluge, *Chap. 7.* or after the Flood.

The finnes most noted after the Flood, were of *Noah* sinning of infirmitie, and of *Cham*, his yongest sonne mocking his Father, *Chap. 9.* so that as before the Flood, *Cains* posteritie was called by name, *The Sonnes of men*, saououring more of them then of God; so after the Flood, *Cham*, of *Cain*, was the first Author of Irreligion.

The punishment of

B 2

Cham

Cham, is noted in a wicked Seede, and malignant Church, which should afterward molest the people of God, *Cha. 10. verse 6. to 21.* and the effects that succeeded in the world; namely, affectation of Monarchie, *Chap. 10.* and confusion of Languages, *Chap. 11. verse 7, 8, 9.*

Languages are considered, either in the use or abuse of them.

Their use, by observing what they were at first; the abuse, as they became afterwards.

The World at first was
all

all of one Language, but afterwards was divided into many; some thinke, 72. but the Hebrew was preserved in the Familie of *Heber* the sonne of *Shelah*, Chap. 11. 14. of whom came the Hebrewes.

The vse of Languages aright considered, is either in respect of the Teacher or Learner.

The Teacher best instructeth by his knowledge of the Tongues, in which the 2. Testaments were written, the old in *Hebrew*, the new in *Greek* the Mother - tongue,

to a great part of the world, spread ouer the same by *Alexanders* Conquest: which blessing befell in *Iaphets* posteritie, for couering his Fathers nakednesse.

The Learner is best taught in the language hee best vnderstandeth, *1. Cor. 14.* So that the gifts of tongues are now necessary to deale with all persons in their owne languages, holding in the diuersity of tongues the vnity of faith. And that as many were diuided by the multiplying of tongues, so now by the gift

gift thereof many by Christ are vnited into one body.

The abuse of languages followeth, and that principally by the Romanists, in a twofold regard.

1 In that of long time they were carelesse of any translation, teaching that ignorance was the mother of deuotion.

2. When they were ashamed of that position they dimmed the Word with a barbarous translation of the Latine; which vulgar translation was made so authentically by

the Councell of *Trent*,
that none might presume
to reiect it. Whereas
there was no Latine Ser-
uice in *England*, within
the first 600. yeeres af-
ter CHRIST.

*The 3.
Age.*

*The third Age followeth,
containing yeeres 430.
from the departure of
Abraham from Vr in
Caldea, vnto the de-
parture of Israel from
Ægypt, set downe,
Gen. 11. to 14. of Ex-
odus.*

Here wee are to in-
treat of the famous
Pa-

Patriarches to whom
G O D made promises;
and these persons are ei-
ther generally, or more
particularly to bee con-
sidered.

1 Of *Abraham*, the
Father of the faithfull, to
whom the promise was
first made, from the 11.
Chapter of *Genesis* to the
25. Chapter.

2 Of *Isaac*, in whom
the promise was made,
Chapter 25. to 28. saue
of his age, and death, no-
ted Chapter 35. vers. 28,
29.

Thirdly, Of *Jacob*, of
whose seede consisted
B 5 the

the greatest visibility of the Church both for multitude and potencie of *Iewes*, & *Gentiles* conuerted to the faith that came of him : the history of him from his birth to the history of *Ioseph*, from Chapter 25. to 37.

4 Of *Ioseph*, from chapter 37. to 49. and from thence to the end of the booke, of *Iacobs* Prophecie.

The particular consideration of these followeth.

I Of *Abraham* and of Gods proceeding towards him, and that by ob-

observing both the promises made to him of God, the time when, and the confirmation of the things promised.

The promises were concerning persons and possessions.

1 Of a blessed seed in *Isaack* by *Sarah*, of whom came al the faithfull *Iewes* and *Gentiles*, *Rom.* 4. 6. or of outward greatnes, and multitude in the posterity of *Ismael* of *Hagar* an Egyptian Woman, Chapter 25. vers. 12. to 19. and likewise of his posterity by *Keturah*, of whom came the

the *Midianites*, and the *Persian Magi*, &c.

2 The time that these promises were made vnto him. 1. either iust before that *Lot* and hee were seuered, Chapter 12. Secondly, but principally after their separation, Chapter 13. vers. 14, 15. That neither *Lot* nor his posterity should make claime to any of the promises, which God had made in peculiar to *Abraham*.

3 The possession promised, was *Canaā*, which was assured to *Abraham*, Chapter 12. 7. and 17.

4, 8. And to *Isaak*, chap. 26. 4. and to *Iacob*, and his seede, Chap. 28. 13.

The confirmation followeth of the things promised, and that first, by exchange of Name from *Abram* a man worldly eminent, to *Abraham* a Father of multitudes, yea, of all beleevers. Secondly, by Covenant of Circumcision; wherein the distinction of *Iewes* and *Gentiles* began. Thirdly, by visible signe of a heifer diuided, Chapter 15.

Concerning *Isaak*, we are to obserue somewhat tou-

Isaac.

touching the breuitie vsed by *Moses* in penning the history, and of the history it selfe.

The breuity thereof in a twofold respect; 1. because the visibility of the Church was most in *Iacob*. Secondly, *Iacob* had more troubles then his Father, and therefore had need to be more large in setting them downe.

The history it selfe, in respect of his troubles or infirmities : his troubles either personall, as to be scoffed by *Ismael*, Chap. 21. to bee sacrificed in Mount *Moriah*, Chap.

22. to bee childlesse 20. yeeres after he was married, Chap. 25. To sojourn into *Gerar*, thorough famine, and there his life to be indangered through his wife, Chap. 26. 2. reall, as to haue his wels stopped.

2 His infirmitie, first to lye to saue his life; Chap. 26. Secondly his desire to blesse *Esau* who the L O R D would not choose, and who would haue sold it as he did his birth-right, or haue contemned it, and so haue brought a curse vpon the world; in which regard,
it

it was a speciall prouidence of God that *Isaac* wanted the sence of seeing, Chap. 27.

Jacob.

In *Jacob*, the Church is cleerly represented, either in the visibility of it, or in the troubles that befall it.

The visibilitie of the Church set foorth in *Jacob*, is in the exchange of his name, and number of his troubles.

His name was changed from *Jacob* his naturall name, as Father of a familie, to *Israel*, which was giuen him by grace, Chap. 32. 28. and 35. 10.

Se-

Secondly, his Children were either by his wiues, or his wiues seruants.

His wiues were *Leah*, and *Rachel*.

By *Leah* he had *Ruben*, *Simeon*, *Leui*, *Judah*, Chap. 29. *Issachar*, *Zebulon*, and *Dinah*, Chapter 30.

By *Rachel* he had *Ioseph*, Chap. 30. and *Benjamin*, Chap. 35.

By *Billah* *Rachels* maid he had *Dan*, Chapter 30. vers. 6. and *Naphtalie*, vers. 8.

By *Zilpah* *Leahs* maid he had *Gad*, vers. 11. and *Asher*, vers. 13. And
of

of these came the twelve Tribes which were,

*Ruben, Simeon, Iudah,
Issachar, Zebulun, Dan,
Gad, Asher, Neptkali,
Beniamin, Ephraim, &
Manasses.*

So that of *Jacobs* Sons of whom were the Tribes, some were excepted, and others inserted. The persons excepted, were either in this place, namely, *Leui*, and *Ioseph*; *Leui* for his crueltie, and *Ioseph* for his double portion: and the persons inserted in
their

their roome, were *Ephraim* and *Manasses*. Secondly, or in other places of Scripture, and so *Simeon* is left out by *Moses* in numbring the Tribes, *Deut.* 33. because hee was without repentance; and *Dan* by Saint *Iohn*, *Reuel.* 7. 7. because that Tribe caused the first Idolatry when the Children of *Israel* came into the land of *Canaan*, *Iudg.* 18. 30. Whence also wee may conclude the Booke of *Iudith* Apocrypha, because she is said to come of that Tribe, which in *Iacobs* Will

Will hath a curse: and yet *Leui* is inserted in the *Renelation*, because that of *Israel*, in relation to CHRIST, were made Priests vnto God.

The representation of the Churches troubles in *Iacob* doth follow.

The troubles of *Iacob* were in his Iourneyes:

1 Into *Mesopotamia* to serue his vnkle *Laban*, where he had his wiues, Chap. 29. and his riches, Chap. 30.

2 Into *Canaan*, where he was troubled with his brother *Esau*, Chap. 32. and 33, and in his owne chil-

children during his life,
Chapters 37, 38, 42.

3 Into *Egypt*, where
of the troubles befalling
his posterity after his
death, with the cause
thereof, namely, the sel-
ling of *Ioseph* to the *Is-*
maelites, Chap. 37. 28.

In *Ioseph*, consider his
occultation in *Egypt*, and
manifestation.

Ioseph.

His occultation, for
the space of 22. yeeres
before hee was made
knowne.

His manifestation, ei-
ther in respect of *Iacob*,
or of God.

Of *Iacob*, his necessity
vrging

vrting him to send into *Egypt* twice to buy corn, Chap. 42. 2. and 43. 2.

Of God, the declaration of his prouidence to prouide for *Iacob* and his familie, Chapter 45. 7, 8. and for discouery of their sin against their brother, Chap. 42. 21, 22. And lastly, to manifest *Ioseph* a liuely type of Christ, sold of his Brethren, and afterwards aduanced: and setteth foorth the estate of the Church in it depression in this world by affliction, and exaltation by glory, sometime in this life,

life, but most assuredly
in the Life to come.

EXODVS.

*Hitherto of the Church
in the dayes of the
Patriarkes: now of
it, they being dead,
and she left in Egipt,
the house of Bōdage.*

W Here we haue
to consider of
their enlarge-
ment, and the meanes
thereof.

I Their

I Their enlargement noted in the different number of the *Israelites* at their going out into *Egypt*, namely, but 70. and at their going forth, sixe hundred thousand, beside Children, *Exod.* 12. 37.

Secondly, the meanes, & manner of their coming out, are personally and instrumentally to be considered.

The persons or Commissioners for that office principally appointed, were two brethren, *Moses* (the Pen-man of these 5. Bookes) and
Aaron

Aaron the sons of two
Leuites, *Amram*, and *Ie-*
chabed, Chap. 2. and 6.
Their commission was
to let *Pharaoh* know
what God would haue
him doe, namely, to let
his people goe out of *E-*
gypt, with their substance
two dayes iourney into
the wildernesse to serue
him, Chapters 3. and 8.
or what to suffer for not
doing it.

The instrument or
signe that was appointed
for the effecting of Gods
iudgement herein, was
by a rod, sometime in
the hand of *Moses*, other-
C while

while in the hand of *Aaron*, Chapter 7. vers. 9, 10, 19, 20. and 10. vers. 3, 13, 21, 22. and 8. 5, 16. but principally in *Aarons* hand, being the minister of the iudgement.

The Commission being shewed, the effects and issue doe follow, and they are either partiall or finall.

I Partiall, of the waters turned into blood, Chap. 7. 22. *Pharaoh* promised to let them goe at the second plague of the frogges, Chap. 8. 22. promised absolutely at the thunder and haile, Chap.

Chap. 9. 28. at the grasshoppers confesseth his sinne, Chap. 10. vers. 16, 17. At the darknesse all should goe but sheepe & cattell, verse 24. at the tenth plague, to wit, the death of the first borne all must goe, and were thrust out, Chap. 12. 31, 32, 33.

2 The totall & finall iudgement followeth, where consider, the actions of the *Egyptians* that parted with their Jewels, Chap. 11. of God, who in iustice ouerthrew them in the Sea, Chap.

14. Of the Israelites in

C 2

their

their thanksgiuing for
their deliuerance, Chap-
ter 15.

The fourth Age
followeth.

*The 4.
Age.*

*Hitherto of the Church in
Egypt: now of it in the
Wildernesse, and of the
fourth Age, from the
departure of the Chil-
dren of Israel forth of
Egypt, till the first
building of the Tem-
ple, containing yeeres
480. The History
whereof is from this
place, to the latter end
of the first booke of the
Kings.*

In

IN the narration of the people of *Israel* in the wilderneffe, their nourishment there, and nurture is to be considered, in respect of their bodies and soules.

For their bodies, God in miraculous manner provided *Manna* for their bread, Quails for their meate, Chap. 16. & water by striking a rock, Chap. 17.

I Their nurture by the benefite of good Lawes ; and they either Morall & eternal, which God pronounced with his owne mouth, giuen

the 50th. day after their going out of *Egypt*, written first in the hearts of our first Parents, afterwards in stone, Chap. 20. serving to explain the law of nature.

2 Ceremoniall, Chapters 25, 26, 27, 28, 29, 30, 31. for the outward service of G O D, peculiar to that people: all which rites had respect to the heart and mind, whereby God would be worshipped, *Esay* 58. *Deut.* 10. 12. and they ended in Christ. 3. Iudiciall, respecting ciuill government, Chapters, 21, 22,

22, 23, to vphold a right performance of the two former, by inflicting punishments on the transgressors: and both the Ceremoniall and Iudiciall lawes were written by *Moses*.

Hitherto concerning the Lawes: now followeth to shew what MOSES was commaunded to make.

THE things so commanded, were nine: The Tabernacle, Arke, Mercy-seate, Table of shew-bread, Candlestick,
C 4 Chap-

Chapters 25. 27. Altar of burnt-offering. Chap. 27. 1. Altar for perfume, Chap. 30. 1. Brazen Laver, Chap. 38. and the Priests garments, Chapter 39.

I The Tabernacle or Tents were certaine moueable Habitations, appointed by G O D in the wildernesse; That as great persons haue faire houses for their reputation; so God the Tabernacle for his worship, whither his people must resort to him, *Leuit. 17. 4, 5. Deut. 12. 5, 6.*

In this, the matter, mystery,

stery, and approbation of it, erected, is considerable.

The matter was of such things as the people had & freely offered. 2. The mystery was to represent Gods presence among his people, and covenant to them made, *Act. 7. 44.* in use till the Temple was erected, and then it was set there with the Arke and holy vessels, *1. King. 8. 6.* Secondly to set forth the Church militant, and the sitting estate thereof, *Psal. 15. 1.* as the Temple did the Church try-

umphant. Thirdly, the approbation of it, and that was by God, after it was erected, and all things performed according as was commanded, Chap. 40.

2 The Arke was the principall part of the Tabernacle, which was in the most holy place of al wherein were put the Tables of stone; and a certaine place for the *Israelites* where to offer their sacrifices: for although they might offer, 1. before the Arke severed from the Tabernacle 1. *Sam.* 6. 15, 17. 2. or be-

before the Tabernacle when the Ark was away, *Leuit.* 17. 3. and extraordinarily in other places by Diuine dispensation, as did *Samuel*, 1. *Sam.* 7. 9. and *Dauid*, 2. *Sam.* 24. 25. and *Elias*, 1. *King.* 18. yet principally they sacrificed when the Tabernacle & Arke were both together.

3 *Mercy-seate*, as Gods place of audience, from which the Lord spake vnto *Moses*, *Numb.* 7. 89.

4 *Table of Shew bread*, which for the matter was of *Shittim*, and durable

ble wood, couered ouer with pure gold, whereon was set face bread before the Lord continually, whereof the Priests onely might eate.

5 *Candlesticke*, which was set in the holy place of the Sanctuary, whose lampes were dayly dressed, and oyle supplied by *Aaron*, or by his sonnes the Priests at his appointment.

6 *Altar of burnt-offring*, which was but one made of brasse, and set in the Court of the Sanctuary onely, hauing a brazen grate; whereon the
fire

fire was put for sacrifice.

7 *Altar for perfume*, of Shittim wood ouerlayd with gold, whereupon onely the incense was to be offred, which was made of diuers spices beaten, and afterwards offered vp by the Priest in the holy place.

8 *Brazen Lauer*, which was for the priests to wash their hands and feete when they ministred before the Lord, and entred into the holy place, in their cleane garments.

9 *The Priests garments*, both for Aaron and

and his sons, Chap. 39.
Aarons most remarkable
 garments were the E-
 phod, *Exod.* 28. 12, 21.
 The brest-plate of iudg-
 ment, vers. 15, 22. *Vrim*
 and *Thummim*, vers. 30.
 and a plate on his fore-
 head, wherein was en-
 grauen, *Holineſſe to the*
Lord, vers. 36.

LEVITICVS.

THE manner of
 performing reli-
 gious ſeruice fol-
 loweth, wherein of the
 Com-

Commander, or things commanded.

I The Commander is God, who in this book commādeth such things as were done in the first moneth of the second yeere after their coming foorth of *Egypt*, at *Mount Sinai*.

2 The Commandement is touching actions and actors.

Actions are such sacrifices as were appointed by the Lord to *Moses*, wherein the seuerall sorts, matter and mystery of them is seuerally to be considered.

The

The sorts of sacrifices were either,

1 Burnt offerings, cha. 1. so called, because all was offered and consumed therein by fire that came from God; the skin onely was the Priests.

2 Meate offerings, Chap. 2. for acknowledgement that they did hold their meat and food of God : and because part therof went as meat vnto the Priest who offered it.

3 Peace offerings, Chap. 3. whereof one part was burnt, the other was the Priests, and the third

third part the offerers,
& this was also called the
sacrifice of prayse, or
free-will offering for the
obtainment of any blessing,
Chap. 7.

4 Sin-offering, Chap.
4. for Ignorance, whether
in the Priest, Congregation,
Prince, or priuate person,
with the seuerall oblations
for each.

5. Trespasse offering,
Chap. 5. for things done
amisse, and afterward
knowne and acknowledged.

The matter of the
Sacrifices followeth.

1 Of things hauing life, Chap. 1.

2 Of things without life, Chap. 2.

The mystery of these Sacrifices.

1 To note our pollution, and that wee like beasts had deserued to dye. 2. To assure vs of the remission of our sins in Christs death, the variety of Sacrifices, shewing the abundance of grace redounding vnto vs by the Sacrifice of Christ.

The persons sacrificing doe follow, and they were either publike or pri-

priuate. Publike, Chapters 8, 9, 10. Priuate, from the 11. to the end.

1 Publike and extraordinary, and so was only *Aaron* the high Priest.

2 Ordinary, and so all the Priests of the Tribe of *Leui*, whereof there were great numbers in the *Jewish Church*, 1. *Chron.* 23. 3. and the continuance vnder the Law, to the cleere manifestation of Christ vnder the Gospell. And as the High Priest typified Christ himselfe, so the other, the Pastors of the Christian Church, and Christians. *The*

The manner of sacrificing followeth, either in speciall relation to the Priests alone, or in common obseruation of some things belonging both to the Priests and people together.

I The duties belonging to the Priest, are particularly expressed, chapters 8. 9. and the manifestation of Gods blessing, & approuall of that which was done by thē, according to his commandement, Chap. 9. vers. 23, 24. and Chap. 26. Secondly, his iudgements executed vpon the
trans-

transgressors, *Nadab* and *Abihu*, Chap. 10. and Chap. 26.

2 That which belonged to the Priest & people, were sanctification, and this either Ceremoniall or morall.

Ceremoniall, of priuate and particular persons, in the vse of some meats, & abstinence frō other, and likewise from some persons.

1 Of meats, Chap. 11. All were accounted cleane, from the fall to *Moses* time, but then certaine of them were pronounced vncleane: not that

that these things were faulty in themselves, being in that estate wherein God created them, who made thē all very good; but were appointed by *Moses* Law to distinguish the *Jew* and the *Gentile*, and forbiddeth grosse behaviours in men that oftentimes become sensuall like beasts.

2 Personall pollution, in regard whereof Ceremoniall sanctification was necessary. 1. Touching women in Child-bearing, Chap. 12. Secondly, Leprous persons or houses, Chapters 13,

14. Thirdly, or by flux,
Chap. 15.

Common sanctification followeth, which was both in respect of the Priest and people, Chapters 16, 17. where, of annuall rites concerning *Aarons* comming into the Sanctuary, his oblation, ornament, and time of purification for sinne.

Morall Sanctification followeth, and that either personall or reall.

1. Concerning our selues, Chap. 18. for marriage, which ought not to be in persons neer vnto vs in blood; nor
with

with women in their disease.

2 Respecting God & our neighbours in negative precepts, Chapters 19, 20.

3 Speciall institution concerning the Priests, Chap. 21.

Reall;

Of abuse in eating and offering.

And concerning times of certaine festiuities euery yeer, & these either partly in their vnsettled estate in the wildernesse, Chap. 23. or after that they were stated in *Canaan*, euery seuenth yeer, and

and euery fiftieth yeere,
Chap. 25.

Voluntary, concer-
ning vowes, Chap. 27.
and *Numb.* 30. but with
this difference, that in
this booke they are set
downe, onely as they
were to bee performed:
but in *Numbers*, as they
were to bee performed
or redeemed.

The obſignation of all,
by a diuerſe effect. 1. of
blessedneſſe in a right
performãce of the things
commanded; or 2. of
curſing, in the contrary,
Chap. 26.

NUMBERS:

TH E Booke of *Numbers* hath it name of numbring, and either of persons or places that were numbred, by *Moses* and *Aaron*, and the Princes of the Tribes. The History contayneth Acts done, and Lawes made from the beginning of the second moneth after their going forth of *Egypt*, to the beginning of the ii. moneth of the fortieth yeere.

Concerning persons
that

that were numbred, they are considered generally or specially.

The totall of all the people that came into *Canaan*, were six hundred and three thousand five hundred & fiftie, Chap.

1. 46. *Leui* exempted, vers. 47.

2 Persons in speciall are diuersly ranked and disposed.

Ciuill, as the chiefe of the seuerall Tribes, Cha. 2. and 7. and the Priests and Leuites who were numbred onely once, Chap. 3.

The disposing of these

D 2

and

and the rest was by order
Ciuill, sutable to warre,
or sacred.

According to the former, the people marched according to their Tribes euery one vnder their chiefe Captaine, Chapters, 2. 10. The Priests office was to beare the Arke, when it remoued, on their shoulders, and to blowe the Trumpets, Chap. 10. The Leuites were to serue the Priests in the Tabernacle, but not to come neere the Sanctuary. 2. to helpe to carry the Tabernacle, when it was
to

to be borne.

In their march, note the places from whence they went, the places whither, the manner how, and the effects.

The place where they were first numbred was at Mount *Sinai* in the wilderness, Chap. 1. The second time at the time at the plaine of *Moab*, Chap. 26.

2 The number of their journeyes or places of their remooue were 42. particularly layd downe, Chap 33.

3. The manner, or direction was by a cloud,

D 3 Cha.

Chap. 10. 34. and a set forme of prayer vsed by *Moses*, as they went or rested, vers. 35, 36.

4 The successe (as of all warre) was diuers, good or euill, so that although they might haue come into *Canaan* within a few dayes, in regard of distance of places, yet were they many yeeres in performing it, & that

1 In respect of Gods prouidence, that would thereby exercise and try them.

2 In regard of opposition made against them;

1 By others.

1 As

1 As *Edom*, Chap. 20.
14. and *Sehon* King of
the *Amorites*, that deny-
ed *Israel* passage. And by
Arad King of *Canaan*,
and *Og* King of *Bashan*,
Chap. 21.

2 By Magicke Art, and
subornation of *Balack*
to haue *Balaam* curse *Is-
rael*, Chapters 22, 23, 24.

2 By their owne sins,
as of *Murmuring*.

1 For the tediousnesse
of the way in the wilder-
nes of *Paran*, hauing
trauelled 3. dayes, for
which fire came out a-
gainst them, Chap. 11. 1.

2 For want of flesh at

Kibroth-Hattanah; for which the plague came among them, Chap. 11. vers. 33.

3 At ~~Hazaroth~~ *Hazaroth*, Aaron and *Miriam* murmur against *Moses*, for which she became Leprous, ch. 12. 10.

4 At *Rithma* in *Paran* the spies were sent forth, Chap. 13. and their desperation, murmuring & impatience is punished, in that the Elders dyed in the wilderness, their posterity wandered along time therein; and the spies were sodainely consumed, Chap. 14.

5 The

5 The earth opened and swallowed vp *Corah* and his Complices that rebelled against *Moses* and *Aaron*, and all their goods, Chap. 16. 31, 32.

6 And the people that would not acknowledge *Moses* the Lords Magistrate, and *Aaron* his Priest, were punished with death, to the number of foureteene thousand and seuen hundred, vers. 49.

7 At *Kadesh*, *Moses*, *Aaron* and the people murmur for want of water, for which they are denyed entrance into the

D 5 land

land of *Canaan*, Ch. 20.

8 For murmuring through tediousnesse of the way from mount *Hor* to *Punon* in *Zalmona*, they were stung with fiery Serpents, Chap. 21.

Hitherto of their Murmuring, and the punishment thereof. 2. Of their Idolatry and Fornication at the plaine of Moab; where, of the manner & punishment, accordingly.

First, the manner by the wicked Counsell of *Balaam*, giuen, Chap. 24. 14. and embraced, Cha. 25.

2 The

2 The punishment following thereupon, was executed vpon the actors and authors, both of *Israel* and their enemies.

1 Of *Israel* for this sin, there dyed of the plague 2400. and all the heads of the people hanged vp, and *Zimri* thrust thorow, Chap. 25.

2. Of *Midian* was slaine *Cozbi*, Chap. 25. and *Balak*, and the five Kings of *Midian*. *Balaam* was controlled by his Asse, and afterwards slaine; and so likewise were all the males of *Midian*, and the women who

who had lyen by man, Chap. 31. Inſomuch that of all them who were numbred at Mount *Sinai*, not any came into *Canaan*, but *Caleb* & *Iſhua*, Chap. 26. 64.

Hitherto of the ill ſucceſſe that Iſrael had; that which fell out more proſperouſly after that God was appeaſed by the zeale of Phineas, followeth; wherein we haue to note, touching perſons and poſſeſſions.

I Perſons were either ſuch as deuided *Canaan*; or thoſe to whom the diuiſion was made.

The deuiders were *E-leazar*,

leazur, Ioshua, and one select person out of the feuerall Tribes, Chap. 34. whose charge it was to see, that no more were deuided then was right, nor any left out which appertained to them.

They whom this diuision concerned.

1. None but such as could deriue their discēt from *Iacob*.

2. Of Ciuill persons, the inheritance was to passe to the males, but in case of defect thereof, the daughters were capable, as in the example of *Zelophehads* Daughters

ters of the Tribe of *Manasseh*, Chap. 27. who were to match within the familie of the Tribe of their Fathers, Cha. 36.

Of sacred persons were the Leuites, who had for themselves 48. Cities & their suburbs.

2 Possession, was either on this side *Jordan*, as of the Tribe of *Ruben*, *Gad*, and halfe Tribe of *Manasseh*, Chap. 32. or beyond *Jordan*, as of the other nine Tribes & half Tribe of *Manasseh*, all which were deuided by *Lot*.

Dent.

Deuteronomie.

THIS Booke of *Deuteronomy* containeth a repetition of some things, & explication of other.

It was necessary that some things should be explained, because they were obscure, and not obserued of the people, as of iourneying from Mount *Horeb* at GODS Comandement, and leading to the mountain of the *Amorites*. 2. Concerning the institution of Magistrates, and narration

on of things done at severall times, Chap. 1. Of warre and peace, & with whom, Chap. 2. and 3. This History then is of those things which were done from their being at Mount *Horeb*, and in the plaine of *Moab*, where (as is thought) this book was written by *Moses*.

The repetition is of the Law of God, Moral, Ceremoniall, and Iudiciall.

The Morall, enioyning constant obedience to the Law of God, without addition or detraction; by many arguments, Ch. 4.

Of

Of blessing and cursing,
Ch. 5. From their promise to obey it, Chap. 6.
Continuall practice that should bee of the Law,
Chap. 7. Of resolution, not to partake with Idolaters, Chap. 8. From Gods trayning them so long in the wildernes to fit them for *Canaan*, Ch. 9. Of Gods meere mercy to estate them there, Chap. 11. As of the former, and of the stablenes of Gods goodnesse towards them, Chap. 12. For caution, by reason of Idolaters among them, Chap. 13. From the severi.

ueritie to be vsed against seducers.

The Ceremoniall Law followeth :

Chap. 14. Against Heathenish customes, & legall pollution by eating.

Chap. 15. Of set times reserued for the benefit of the poore seruants and others.

Chap. 16. Of festiual times such as were,

1 Of Easter, in remembrance of their deliuary out of *Egypt*, *Exod. 12.* held in the first moneth, the foureteenth day of the moneth.

2 Of

2 Of Pentecost, *Exo.*
19. *Leuit.* 23. & *Numb.*
28. In remembrance of
the Law of God giuen
on the fiftieth day after
their comming forth of
Egypt.

3 Of Tabernacles, to
put them in minde how
their Fathers dwelled in
Boothes in the Wilder-
nesse, the space of 40.
yeeres. This Feast was
kept on the 15. day of
the seuenth moneth.

The Iudiciall Lawes
follow:

1 Generall, concer-
ning all.

Chap. 17. Of the pu-
nish-

nishment of offences by
legall course.

2 Singuler,

Chap. 18. Constitu-
tions for the Levites
maintenance, and against
false Prophets. Chap.

19. The people are di-
rected in Law cases, by
due proceeding. Chap.

20. Rules for warre ei-
ther within the Land of
Promise, or out of it.

Cha. 21. By other mens
suffering for euill, to be-
ware of doing euill.

Chap. 22. to 26. Of
charity, which ought to
be shewed in all our acti-
ons. Chap. 24. and 25.

Of

Of Matrimony. Chap.
26. Of iustice in the pay-
ment of first fruits and
Tythes.

*Confirmation of all
these Lawes.*

Chap. 27. By Signes
and threatnings. Chap.
28. By blessings and
imprecations; the like
whereunto *Leuit.* 26. but
here with enlargement.
Chap. 29. A renewing
of the Couenant with
Israel, which had beene
made with thē at Mount
Horeb, where the Law
was giuen, shewing what
they should expect vpon
breach of the couenant.
Chap.

Chap. 30. That their sins were pardonable on condition of repentance, and not otherwise. Ch. 31. Teaching publike persons to leaue things well settled after their death, Chap. 32. In effect as the former, with a Prophecy of the Iewish people, and of their fall, punishment & restitution. Chap. 33. *Moses* farewell, and blessing by name of all the Tribes, *Leui* especially, *Simeon* onely excepted, whether for his sinne in selling *Ioseph*; or for cruelty, to the *Sichemites*, or being cause

cause of Irreligion, &c.
Chap. 34. Of *Moses*
death and commendati-
on; Which part (as some
thinke) was set downe
by *Ioshua* his successor.

I O S H U A.

Hitherto of the
Law, the Ante-
riour Prophets,
now come in, so called
because they wrote Hi-
stories, such as are con-
tained in the Bookes of
Ioshua, *Iudges*, *Samuel*, &
the *Kings*.

The

The memorable acts done by *Ioshua*, and expressed in this booke, are of yeeres 18. or thereabouts, wherein is shewed the estate of the Childrē of *Israel* in *Canaan*, according to Gods promise with *Ioshua* their Captaine; where, of the Countrey of *Canaan*, & then of their settling therein.

The Countrey which Gods people inhabited, was diuersly styled in many respects.

1 Of the *Gentiles*, *Canaan* the Son of *Cham*, the Northerly part, *Palestina*,

lestina, being deuided into three parts, *Galile*, *Samaria*, *Iudea*; *Galile* most northerly, *Phenicia* Westerly, *Cælosyria* on the East, and *Samaria* with *Arabia* inclosing it Southerly; *Jordan* parteth it in the middest. *Galile* is called, of the *Gentiles*, *Mat. 4. 15.* because it was neere to *Tyre* and *Sydon*. *Samaria* is seated betweene *Galile* & *Iudea*, and much lesse then either of them.

2 After *Ioshuas* conquering of this Coûtry, it was called the land of *Israel*. After the renting

E

of

of it in *Rehoboams* time,
one part was called *Isra-*
el, and the other, *Iudah*.

3 After the Captiuitie,
it was properly called *Iu-*
daa, & the people *Iemes*.

4 Of Christians, it
was called the holy land,
and for the ancient fruit-
fulnesse thereof, sayd to
flow with milk & hony.

In the establishing of
this Countrey, obserue,
the planter, and manner
of the plantation.

The planter was *Io-*
shua, of *Iosephs* house,
who giueth the pleasant
soyle to *Iudah*, which
Moses had so bequea-
thed

thed by Prophecies, and
Samuel by anoynting
David of that Tribe
 King. If *Judah* had di-
 uided it, the Heathen
 would haue thought it
 great partiality, but *Io-*
seph doth it, planting *In-*
dah in the best soyle.

2 Their plantation first
 by the remouing of their
 enemies, and settling in
 their places afterwards.

The places and Kings
 that were subdued, are
 noted, Chap. 12. the
 manner of their supplan-
 ting, either by weake
 meanes, as of *Iericho*,
 Chap. 1. without means,
 E 2 by

by astonishment, Cha. 2.
 11. by miraculous means
 as staying the course of
 the waters, Chapr. 3.
 16. and standing of the
 sunne & moone, Ch. 10.
 12. Of the plantation
 in *Canaan* of all the
 Tribes, saue of *Ruben*,
Gad, and halfe Tribe of
Manasseh that were plan-
 ted beyond *Iordan*, Cha.
 13. and 14, &c.

I V D G E S.

Hitherto of the *Is-*
raelites in vnsettled
 estate, and in war;
 now

now of them in peace,
Ioshua their Captaine be-
ing dead, and they vnder
the gouernment of *Iudges*
(wherof this Booke hath
it name penned by *Samuel* ;) where, of their
vocation and office.

The *Iudges* were per-
sons extraordinarily stir-
red vp by God, and fit-
ted as warriours for that
time; not made by electi-
on, as the first Kings, nor
by succession, as the lat-
ter, but by Gods imme-
diate raising of them vp.
Their office is implied
in their names, *Iudges* of
iudging, and of persons
iudged. E3 The

The names and time
of gouvernement of most
of these Iudges were,

1 *Othniel* of *Judah*,
Chap. 3. vers. 9, 10, 11.
that gouerned 40.y. and
deliuered thē out of the
hands of the *Aramites*.

2 *Ehud* of *Beniamin*,
vers. 15.

3 *Shamgar*, who ruled
30.yeeres, vers. 30. & de-
liuered them from the
Moabites, and also
from the *Philistims*, v. 31

4 *Debora* of *Ephraim*,
deliuered them from the
Canaanites, Chapter 5.
with *Barak* of *Nephtali*,
vers. 10.

5 *Gideon*

5 Gideon, 40. yeeres, &
deliuered them from the
Midianites, Chapters
6, 7, 8.

Abimelech of *Ephraim*, 3. yeeres, Chap. 9.
Thola 23. yeeres of *Issa-*
char. *Iair*, of *Manasses*,
yeeres 22. Chapter 10.
Iepthe of *Ephraim*, yeeres
6. *Ibsan* of *Bethlem* in the
Tribe of *Iudah*. *Elon* of
Zabulon, yeeres 10. Cha.
10. *Abdon* of *Ephraim*,
8. yeeres, Chapter 12.
Samson of *Dan*, yeeres
20. & deliuerd them from
the *Philistims*, Chap. 16.
Eli, and *Samuel* who was
of *Leui*, recouereth the

Ark to *Juda*, both which are recorded in the *r.* of *Samuel*, and iudged *Isra-el* 20. yeeres.

Concerning these, some had the preeminence for multitude, other for dignity.

1 Was *Iosephs* house, for which they despised *Judah*, *1. Kings* 12. 16. *2. Sam.* 20. 1. which was the cause of his overthrow.

2 For dignity, and so was *Juda*, because *Christ* came of that Tribe.

Hitherto of the *Judges*; the persons iudged were their enemies; and they

occa-

occasioned by their sins. Their fals were many, first, before their possession of *Canaan*. Secondly, and so after their reformation; and having many sinnes, had necessarily many enemies accordingly; who their enemies were, may appeare in the reading of this Booke.

R V T H.

THe *Gentiles* crums
let fall from the
Iewes Table, as
E s ap-

appeareth in this Booke
(made in the dayes of
the Iudges) in the exam-
ple of *Ruth*, of whom
obserue what she was by
birth, and new birth.

1. By the first, she was
a Gentile of *Moab*. 2. By
the second, she is honou-
red in the old and new
Testament, ingrafted in-
to the holy pedegree in
the Tribe of *Iuda*, & mar-
ried to *Booz*, of whom
Christ came, *Math.* 1.
So that Christ came a
light to the Gentiles,
wherof *Rebeccaes* womb
was a token, out of which
came two Nations.

The

The Gentiles of honorable note in Scripture, are, as *Ruth* here, so *Iob* in the land of *Hus*, *Naaman* in *Syria*, *Rahab* in *Iericho* of *Chams* house, the woman of *Canaan*. *Naamah* descended of *Moab* and *Ammon*, the incestuous sons of *Lot*, and great enemies to the Church, and yet from her came the Royall blood of the Kings of *Iudah*, 2. *Chron.* 12. 13. and Christ came of *Thamar*, *Gen.* 38. 14. neither were some others excluded that came of *Ismael*, *Esay* 66.

*An Introduction
followeth to the Bookes
of the KINGS.*

Hitherto of Gods prouidence in the preservation of his people by Patriarkes, Captaines, & Iudges: Now of Kings, which are (or should be) nursing Fathers of the Church; where first, what they were, & of their Ordination.

Kings are the Ordinance of God, set ouer people and Kingdomes for the gouernment thereof in wealth,

wealth, peace and godli-
nesse, by good lawes fra-
med according to the
Lawes of God.

Of Kings, some were
very ancient among the
Heathen, *Gen. 36. 31.*
and others more lately.

The Kings of the Na-
tions had Crownes gi-
uen them by the people;
God putting it into their
heads, to acknowledge
them for their King.

Kings among Gods
people, were immediate-
ly chosen by God him-
selfe, & the people only
gaue obedience there-
unto.

People

People therefore
 beeing precipitate in
 their courses, vnlesse
 that Lawes (the rule of
 good life, and restraint
 of euill) bee held in the
 hands of the supream
 Magistrate (who is the
 keeper of both tables)
 sheweth the calling of
 Kings very expedient.

It was necessary that
 the estate of **KINGS**
 should now come in, & o-
 ther kinds of gouernmēt
 cease, to fulfill the Word
 and the worke of God.

I His Word of Pro-
 mise to *Abraham*, that
 Kings should come of
 him,

him, *Gen.* 17. 6. the in-
taile thereof vpon *Isaaks*
posterity, and *Jacobs* Pro-
phecie, *Gen.* 49. 10.

That the Scepter
should not depart from
Judah. And therefore
though *Saul* were King,
yet because he was not
of *Judah*, but of *Beniamin*
the Lord crossed him, &
the Machabees of *Leui*
vsurping the Kingdome,
were punished of God.

2 The worke of God,
for building the glorious
Temple of *SALOMON*;
where commeth in the
Fift Age containing 419
yeeres, continuing vnto
the

The 5.
Age.

the Captiuity of *Babylon*,
expressed in the second
of Kings, Chap. 24. 25.

Salomons Temple could
not conueniently bee
builded by the *Iudges*,
nor by *Saul* or *Dauid* :
not by the *Iudges*, be-
cause of their weaknesse
and pouerty, and their
change of gouernment;
nor by *Saul* or *Dauid*,
because they had many
troubles : therefore the
worke was accomplished
in the daies of *Salomon*,
that were full of peace
and plenty.

In the treaty of Kings,
the bookes are to be con-
side-

sidered where they are recorded, and the different manner of setting downe the history of them.

The bookes intreating of Kings, are considered according to their number and appellation.

In most Bibles there are sixe distinct bookes, that do principally make mention of **KINGS**: Whereof two are entituled of *Samuel*, two of the *Kings*, and likewise two of *Chronicles*; but the Hebrewes doe alwaies style the foure former bookes onely, by the

the name of Kings, and doe make the two Books of *Chronicles* but one, which the Grecians, because of the length, diuide into two.

The two former haue the name of *Samuel*, because they doe intreate of him and the 2. Kings that he anoynted; *Saul*, and *David*.

I. SAMUEL:

C Concerning *Samuel*, his birth & acts are considerable.

I Was

1 Was borne in *Rama*, where also he was buried, Chap. 25. 1. and 28. 3. the sonne of godly Parents, *Elkanah*, and *Hanna*, Chap. 1.

2 His acts, as they stand in relation to God, *Eli*, *Saul*, *David*, and the people of *Israel* in generall.

1 Towards God, being attentive to his call, Chap. 3. and obedient thereunto in the execution of his place.

2 Declareth to *Eli* Gods decree concerning his house, and *Israel*, Ch. 3. The effects whereof doe follow, Chapters 4, 5, 6,

5, 6, 7, &c.

3 The calling of *Saul* is foretold by *Samuel*, and confirmations of it, Chapters 9, 10, 11. after that, hee was desired of the people for their King, to their ruine, Chap. 8. The finnes of *Saul* were many. He usurped the Priests office, Chap. 13. spared *Agag*, Chap. 15. Iustified his sin, *ibid.* Slew the Lords Priests, Chap. 22. Consulted with witches. Ch. 28. And touching *Dauid*, hee enuied his vertues, and good successe; would haue murdered
and

and betrayed him, chapters 18, 19. And would haue slaine his owne son for louing him, Chapter 20.

4 To *Dauid*, who was thrice anoynted King, first, by *Samuel* in *Bethlem*, I. *Samuel* 16. 4, 13. afterwards by the Tribe of *Judah* in *Hebron*, 2. *Sam.* 2. 4. by all the Elders of *Israel* in *Hebron*, 2. *Sam.* 5. 3. of whose persecution, and death of his persecutor to the end of this Booke.

5 To the people of *Israel*, for which he praied, and aduised, Ch. 12, 23.

2. *Sam.*

2. SAMUEL.

Hitherto of *Dauids* troubles in the daies of *Saul*, now of them afterwards, and they outward or inward; partly in the posterity of *Saul*, and afterwards in his owne Children, and others, & of Gods iustice and mercy to *David* in them all, set forth by the metaphor of Gods rod and staffe, *Psal.* 23. 4.

I The enemy of *David* of the race of *Saul*, was *Ishbosheth* his Sonne, competitor for the Kingdome,

dome, Chapters 1, 2. Secondly, Gods staffe by the death of *Ishboseth*, Chap. 4. the loue of his chiefe subiects, that anoynted him their King. His Marriages and conquest of his enemies, as of the *Philistims* twice, Chap. 5. and of them, & other enemies, Chap. 8. and of the *Ammonites*, and *Aramites* in the case of *Hanun*, Chap. 10. and by bringing backe the Arke, Chap. 6.

2d The more inward troubles of *David* were occasioned by his owne sinnes,

1. Of Adultery and
murther, Chap. 11.

Gods rod; the death
of his childe, Chap. 12.

The Conspiracy of *Ab-
salom*, Chap. 15. the in-
cest of *Amnon*, Cha. 13.

The rayling & reuiling
of *Shimei*, Chap. 16. the
rebellion of *Sheba*, Cha.

20. Gods staffe; his
childe was receiued to
mercy, Chap. 12. *Ab-
salom* is ouerthrowne,

Chap. 18. *David* is roy-
ally attended to *Ierusa-
lem*, Cha. 19. The head
of *Sheba* is cut off, Chap.

20. and afterwards the
Philistims, that waged
warre

warre so often against him; are conquered, Ch.

21.

2. The same more immediate before *Dauids* death, was his pride to number the people, Ch.

24.

Gods rod, in the death of 70. thousand. His staffe; the plague ceased; and afterward, *David* dieth in peace.

I. KINGS.

OF Kings by election, as 1. *Sam.*
or by succession,
F as

as 2. *Samuel*, hath beene already spoken. Now of the estate of Monarchie set forth in the Kingdome of *Israel*, and that either in the increase, or decrease thereof.

I In the dayes of *Salomon*, before it was diuided, (as afterwards it was.) 2. In the decrease thereof either in *Salomons* time, or in those Kings that came after him.

In the increase, the person of *Salomon* is to bee considered as touching his Coronation & actions as they were performed,

med, to Chapter 11.

1 His Coronation is set forth by the opposition of *Adoniah* his elder brother, the son of *David* by *Haggith*, and frustration thereof, in that *Salomon* is made King, c. 1.

2 *Salomons* actions do follow in relation to God or man.

To God, whom hee petitioneth, first, for wisdom to gouerne Gods people, Chap. 3. Secondly, for a blessing vpon Gods house, Chap. 8. which he had builded in most sumptuous manner, Chapters 5, 6, 7. &

the gracious answer that hee had from G O D in both, and aboue that hee desired.

To man, the improvement of his wisedome, in the execution of iustice, according to Gods Law, and his Fathers Testament, on malefactors, Chap. 2. and by decision of matters in controuersie, and applause of the people therein, Chap. 3.

The decrease of the Kingdome either in the dayes of *Salomon*, or in those Kings that succeeded him of *Iudah* or *Israel*.
The

The Kings of *Judah* and of *Israel*, are first named, and then sorted, either as they were conditioned, or as they and other heathen Kings were in time together.

1 The Kings of *Judah* were

Salomon, Rehoboam, Abiam, Asa, Jehosaphat, Jehoram, Ahaziah, Athaliah, Ioash, Amasiah, Azariah, Iotham, Ahaz, Hezekiah, Manasses, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah.

2 The Kings of *Israel* were

Ieroboam, Nadab, Ba-

F 3

asha,

Asa, Elah, Zimri, Tibni,
Omri, Ahab, Abaziah, Je-
horam, Jehu, Jehoahaz, Jo-
ash, Jeroboam, Zacharia,
Shallam, Menahem, Peka-
hiah, Pekah, Hoshea.

3 The Kings of Judah,
Israel, and other that
then liued in time toge-
ther, were,

Rehoboam King of
Judah, and Jeroboam King
of Israel, 1. King. 12. 20.
and Shishak King of E-
gypt, Chap. 14. 25.

Abiam and Jeroboam,
1. King. 15. 1.

Asa & Jeroboam, vers. 9.
Nadab vers. 25. Baasha,
28. Elah, Chap. 16. vers.

8. Zimri, 10. Omri 16.
and Ahab 28. all Kings
of Israel.

Iehosaphat & Ahab 1.
King. 22. 4. 41. and A-
haziah, 149. Iehoram 2.
King. 3. 1. and Benha-
dad King of Aram, 1.
King. 20. 12.

Iehoram King of Iudah,
and Iehoram King of Is-
rael, 2. King. 1. 17. Me-
sha King of Moab, Chap.
3. vers. 4. and King of
Edom 9. and Benhadad,
Chap. 6. 24.

Ahaziah King of Iudah,
2. King. 8. 24. Ioram son
of Ahab 28. & Iehu that
conspired against Ioram
Ch. 9. F 4 A-

Athaliah and Jehu 2. King. 11.

Joash King of Judah and Athaliah, 2. King. 11. Jehu, Chap. 12. 1. Jehoahaz his son, Chap. 13. 1, 10. and Hazael King of Aram, Chap. 12. 18. who now vexed Israel, Chap. 13. 22.

Amaziah & Jehoash king of Israel, 2. King. 14. 1. & Ieroboam 23.

Azariah and Ieroboam 2. King. 15. 1. Zachariah his son, 8. Shallum, 10. Menachem, 14, 17. Pekahiah, 23. Pekah, 27. Pul King of Ashur, 19. Tiglath Pileser likewise king of

of *Asbur*, 29.

Iotham and *Pekah*, 2.
King. 32. and *Rezin* the
King of *Aram*, 37. *Ahaz*
and *Pekah* and *Rezin*, 2.
King. 16. and *Hoshea*, Ch.
17. 1.

Hezekiah and *Hoshea*,
2. *King*. 18. 1. *Salmane-*
ser King of *Asbur*, 11.
Sennacherib. 13.

Manasses, carried away
Captiue by the Cap-
taines of the host of the
King of *Asbur*, 2. *Chron*.
33. 11.

Ammon.

Iosiab & *Pharaoh Neco*
king of *Egypt*, 2. *King*.
23. 29.

*Iehoiakim, and Pharoah
Necho, 2. King. 23, 34.
Nebuchadnezzar, Chap.
24. 2.*

*Iehoiachim, and Nebu-
chadnezzar, 2. King. 24. 8.*

*Zedekiah, & Nebuchad-
nezzar, 2. King. 24. 25*

4 Of the forenamed,
some are set downe in
the first, and others in
the second bookes of the
Kings. In the former, is
the story of five Kings of
Judah, from *Salomon* to
Iehosaphat, with the suc-
cession of *Iehoram*, his
sonne, Chap. 22. 50.
and of eight Kings of *Is-
rael*, from *Ieroboam* to
Ahab;

Achab; and namely, of
Ahaziah his son, that
succeeded him in his
Kingdome, *verse 40.*

I Salomon, (praeccable)
called also *Iedidiah*, of
the loue of God to him.
Of whose posteritie a-
fore; now, of the decli-
ning estate of the King-
dome in his time, consi-
dered in the cause and
effect. The cause, his Idq-
larry by strange wiues.
The effects are, the exe-
cution of Gods Iustice
thereupon, either more
immediately during his
life, by enemies that
came vp against him; as
Adad

Adad the Edomite, Re-
 son King of Damascus,
 and Ieroboam his ser-
 uant, 2. King. 11. Se-
 condly, after his death,
 in his posterity from Re-
 hoboam his sonne, to Je-
 coniah, in whom the na-
 turall line of Salomon
 endeth.

2. Rehoboam, (large a-
 mong the people) 1. in
 possessions in the opini-
 on of his father Salomon:
 but the contrary fell out;
 by the iustice of God,
 punishing the sinne of
 Salomon for his owne
 finnes: and likewise hee
 being an Idolater, and
 impro-

improuident, by neglecting the aduice of his sage Counsellours, and listening to young men: the effects wherof were,

The losse of tenne Tribes, and commandement from God not to fight to bring them back againe, 2. Chron. 11. 4. his enemies spoile his treasures, the Citie, and the Temple, Chap. 12. he reigned 18. yeeres.

3. *Abiah*, his sonne, 1. King. 14. & 2. Chron. 12. (*My Father is Iehouah*) or *Abiam*, (*my father is the Sea*) proud tytles, and the latter (as

is

is most probable) assumed after his great victorie obtained against *Ieroboam*, 2. *Chron.* 14. 17. but yet did neuer, neither could vnite the Kingdomes vnder one gouernment.

He was religious in shew, but without soundnes, 2. *Chron.* 13. hee reigned 3. yeeres.

4. *Asa*, the sonne of *Abiam*, 1. *King.* 15. 8. 2. *Chron.* 16. (Destruction) whether of Idolatry, or outward enemies of his peace, or of both, which he did in part: for 1. he expelled the *Sodomit*es.

mites. 2. deposed his Idolatrous mother. 3. & purged his Countrey of Idolatry. 4. fortifies his Territories.

But vnanswerable to his name afterwards.

I Was strangely discouraged by *Baasha* King of Israel, that warred against him. 2. Couenanted with *Benhadad*, who therevpon brake the League with *Baasha*. 3. Being reprooued for the same from the Lord; persecuteth the Prophet, and oppresseth his people. and 4. in his disease, preferres a Phisician before God. He

He raigned 41. yeeres.
 5. *Iehosaphat*, 1. *King*.
 15. & 2. *Chron.* Chap.
 19, 20. (*The Lord iudg-*
eth) to assure him of
 Gods protection & de-
 fence, relying vpon him:
 which he had experiēce
 of,

Abolishing Idolatry,
 building Cities, conquering
 enemies: But shewed
 his infirmities, by his
 affinitie with *Ahab*, war-
 ring with him, and ioy-
 ning with *Ahaziah* the
 sonne of *Ahab*, to the
 losse of his name, 1. *Kin*.
 Chap. 22. hee raigned
 25. yeeres.

Hither-

*Hitherto of the Kings of
Iudah, in this Booke:
the Kings of Israel doe
followe.*

I **I**eroboam, 1. King.
Chapters 11, 12,
13, 14. the sonne of Ne-
bat, a branch come out
of Ægypt, of the house
of Ioseph, by his marri-
age with an Ægyptian
woman; a scourge to
the people of God, and
the wracke of Religion
many hundred yeeres af-
ter. The vtter enemy
of Iudah, by raising vp
Shyshak against it. 2. by
erecting two golden
Calues

Calues for worship, and
so prouoking G O D a-
gainst them. He raig-
ned 22. yeeres.

2. *Nadab*. 1. *King*. 15.
an Idolater, flaine by
Baasha. Raigned 2. yeers

3. *Baasha*, the sonne of
Abijah of the house of
Israchar, 1. *King*. 15. 27.
an Idolater. Raigned
24. yeeres.

4. *Elah*, the sonne of
Baasha, 1. *King*. 16. 6.
a prophane person, drū-
ken, and murthered in
his drunkennes by *Zim-
ri* his seruant; He raig-
ned yeeres 2.

5. *Zimri* succeedeth in
the

the place of *Elah*, his Master, 1. *King.* 16. slayeth all the house of *Baasha*, a murtherer of himselfe, by fying his owne Palace: hee raigned seven dayes.

6 *Tibni*, Chap. 16. slaine in opposition with *Omri*.

7 *Omri*, Chap. 16. 25. the worst of all before him, he raigned 12. yeres

8 *Ahab*, Chap. 16. vers. 30. 33. The worst of all before him, which appeareth in many particulars; first, in that hee was a notable Idolater himselfe. 2. In his marriage

riage with *Iefabel*, the patronesse of Idolaters, and they both cruell persecutors and oppressors.

The persons persecuted by them, of speciall note, were *Eliab*, of whō from Chap. 17. to 21. & *Michaiab*, Chap 22. 27. the party oppressed was *Naboth* for his Vineyard, Chap. 21.

Eliab is set forth to be a Prophet of God, by that which God did for him, and against his persecutors; the former is manifest,

First, by miraculous preservation of his life in the

the time of drought and famine, by the meanes of Rauens, Chap. 17. & by Angels, Cha. 19. Secondly, is secured against *Ahab* when he met him, Chap. 18. and obtaineth raine, *ibid.*

2 By that which at *Eli-ahs* appointment was executed vpon *Baals* Priests, Chap. 18. or that which by his prediction God would doe vpon the authors of Idolatry & murther, Chap. 21. vers. 21. &c. and the execution thereof vpon *Ahab*, Ch. 22. 38. and on *Iezabel*, 2. *King.* Chap. 9. and the

the euill that came vpon
good *Iehoshaphat* for
ouermuch familiaritie
with him, 1. King. c. 22.
He raigned 22. yceres.

2. KINGS.

WHEREIN
is intreated of
the decrease of
both the said King-
domes, and the degrees
thereof in the raigne of
seuerall Kings, vntill the
vtter desolation of *Israel*
and *Judah*.

In this booke obserue,
con-

concerning the remarkable actions of some Prophets and Kings.

The principall Prophets herein mentioned, are *Elijah* and *Elisha*; and of them ioyntly and severally.

First, of them together before *Elijah* was taken vp, & therein of *Elisha*'s loue ynto him, and request made, and obtayned, Chap. 2.

2. Severed, in the manifestation of *Elisha* to be a rare Prophet, Chap. 2. and by foretelling the successe of warre at *Iehashaphat*'s request against the

the King of *Moab*, Ch. 3. And by many miracles wrought by him, Chapters 4, 5, 6. by prediction of wonderfull plenty in the time of extreme famine, Chap. 7. and also of 7. yeeres famine in the time of plenty, Chap. 8.

Of *Benhadads* death, and *Hazaels* raigne, and of the destruction of certain Kings of *Israel* foretold, Chap. 9. vers. 7. or executed, first, in part vpon *Iehoram*, vers. 24. *Ahaziah*, 27. *Iezabel*, 33. Second, totally, Chap. 10. vpon all the seede of

A-

Ahab his familiars, and Priests by the hand of *Iehu*; and the reason of all: To fulfill the Word of the Lord by *Elijah*, vers. 10. And lastly, by a dead man reuiving, that was cast into the sepulcher of *Elisha*, ch. 13. 21.

Hitherto of the Prophets, the *Kings* doe follow.

Where, of their numbers and places where they are recorded.

1 The totall of the *Kings* intreated of in this booke, are 28. of which 12. are of *Israel*, and of *Iud*, *ah* 16.

G

2 The

2 The sorting of these, is either severally or apart, as of *Ahaziah*, Cha. 1. and of *Iehoram* the son of *Ahab*, Chap. 3. and of other Kings of *Israel*, to Chap. 14. from thence to the 18. of the miserable estate of both Kingdomes, with their mutual contentions, and the subuersion of *Israel* first, and of *Judah* afterwards, by other Nations.

The Kings of *Israel* after *Ahab*, were,

9. *Ahaziah*, 1. King. 22. 8. 2. King. 1. an Idolater, *Moab* rebelleth against him : hee consulteth

reth with an Idol for the cure of his malady : sendeth in fury for *Elishah*, that telleth his doome : but the messengers were consumed with fire from God. Hee raigned 2. yeeres.

10. *Iehoram*, brother to *Ahaziah*, and sonne of *Ahab*, 2. King. 1. 17. & 8. 16. &c. An Idolater, & married *Ahabs* daughter ; but was better than his father or mother, ch. 3. 2. was slaine by *Iehu*, Chapt. 9. 24. raigned 3. yeeres.

11. *Iehu*, the sonne of *Nimshi*. 2. King. Chap-
G 2 ters

ters 9. 10. whereof before, in the tract of *Elisha*: but of his condition further; either euill, or good, and the Reward of God for that he did well.

1 was an Idolater. 2. was the rod of God to punish the finnes of *Ahab*, according as *Baasha* was to *Ieroboam*, 1. King. 15. 29. 3. His seruice thus performed according to Gods Command, was rewarded with establishing his posteritie vpon the Throne of Israel to the fourth generation, Chap. 10. ver. 30. He reigned

raigned 28. yeeres.

12 *Iehoahaz*, sonne of *Iebu*, 2. King. Chapters 10, 13. an Idolater: the *Syrians* preuaile against him, but he is restored. Reigneth 17. yeeres.

13. *Ioash*, the sonne of *Iehoahaz*, 2. King. chapters 13. 14. an Idolater; warred with *Amaziah*. Raigned 16. yeeres.

14 *Ieroboam*, the son of *Ioash*, 2. King. 14. an Idolater, restoreth the Coasts of Israel. Reigned yeeres 41.

15 *Zachariah*, Chapters 14. 15. an Idolater, flaine by *Sballum*, ha-

G 3. uing

uing raigned 6. months.

16 *Shallum*, the son of *Iabesh*, Chapt. 15. 15. flaine by *Menahem*, ha- uing raigned one mo- neth.

17 *Menahem*, Chap. 15. 14. Idolatrous and cruell, raised a great sūme of money of his people to giue to the King of *Assur* to depart from him, raigned ten yeeres.

18 *Pekabiah*, the Son of *Menahem*, Cha. 15. an Idolater, flaine by his Captaine *Pekah* the son of *Remaliah*, after hee had raigned 2. yeeres.

19 *Pekah*, Chap. 15. 27.

an

an Idolater, in his time the King of *Assur* carrieth some of *Israel* captiue. *Hoshea* slayeth *Pe-kah*, after that hee had reigned twenty yeeres.

20 *Hoshea* the son of *Elah*, Chapters 15. 17. an Idolater, is treacherous to *Salmaneser*, who carryed him Captiue in the 9. yeere of his raigne: after that, *Israel* feared other gods; vsed heathenish fashions, and of wicked Kings before him, erected places of Idolatry, and performed seruice therein, and reiected the Prophets.

Hitherto of all the Kings of Israel with their names and condition, till the Captiuitie. The Kings of Iudah do follow in like manner, frō Iehoshaphat, to Zedekiah, according as they are set downe in this booke, and in the Chronicles.

6 Iehoram or Ioram (the Lord is high and mighty,) to argue the feare of God which his good father Iehosaphat would haue imprinted in him, 2. Ki. 8. 16. & 2. Chro. 21. but his actions were vnanswerable to his name; for,

for, 1. he married *Athaliah*. Secondly, he was bloody (for hee slew all his brethren, and the Princes of *Israel*) Thirdly, and idolatrous; and liued without being desired. But the Lord was mighty and exalted against him; for hee made the *Edomites*, *Philistims*, and *Arabians* powerfull against him, his wife and children were all slaine, saue onely *Iehoahaz* his yongest son: yet being sencelesse stil of the hand of God, hee sent him a sore disease in his bowels, which afterwards

fell out, after hee had
raigned 8. yeeres.

7 *Ahaziah* the yon-
gest sonne of *Iehoram*, o-
therwise called *Ochofias*,
2. King. Chapters 8, 9,
10. and 2. *Chro.* 22. an
Idolater, corrupted by
Athaliah his wicked mo-
ther, and her friends; go-
eth to warre with *Ioram*
the son of *Ahab* against
Hazael, *Iehoram* beeing
wounded, *Ahaziah* go-
eth to see him, and war-
red with him against *Ie-
hu*, to the destruction of
himselſe, and all that ap-
pertained to him, and
raigned one yeere.

8 *Athaliah* the mother of *Ahaziah*, and daughter of *Omri*, 2. Chr. Chapters 22, 23. and 2. King. 11. an idolatrous woman, and a vsurper of the Crowne of *Iudah*, who when *Ahaziah* was flaine, killed all the kings seed, saue only *Ioash* that was reserued by *Iehoshebeath* his Aunt, sister to *Ahaziah*, and was kept 6. y. in the house of the Lord, & by the direction of *Iehoiada* the priest was made King, and *Athaliah* flaine, after shee had raigne 7. yeeres.

9 *Ioash*, son of *Ahaziah*,
ah,

ah, 2. *Chron.* 24. and 2. *King.* 12. whose actions are distinguished either good or bad, according to severall times.

First, good, so long as *Iehoiada* a faithful Priest and prudent counsellour lived, when as there was commandement for the repaying of the Temple that was broken downe by *Athaliah*, and instruments for service of God provided therein, collected by the Levites at the charge of the people.

Secondly, euill, after the death of *Iehoiada*, when with the Princes
he

he left the care of Gods house, and respect of the Prophets, worshipped Idols, and gaue commandement to kill *Zachariah* the sonne of *Iehoiada*, whose death the Lord required (according to his prayer) by sending the *Aramites* vpon those Princes, and his owne seruants that slew *Ioash* their King.

IO *Amaziah*, the son of *Ioash*, 2. King. 14. and 2. Chron. 25. vpright, but not perfect, numbred many thousands of *Iudah*, & hired many of *Israel*, but these were dismissed

missed by him at the instance of a man of God. Vpon the victory he had ouer the *Edomites*, hee worshipped the strange gods hee found among them. *Ioash* out-braueh him in termes, and afterwards brought him to *Ierusalem*, whose wals he brake down, and ransacked the Temple, and the Kings house; and was afterwards slaine, hauing reigned 29. yeeres.

Here note, that these 4. last named, Ahaziah, Athaliah, Ioash, and Amaziah, are not named by Saint Mathew,

Chap.

*Chap. I. in CHRIST'S
Genealogie.*

II *Azariah* (God
hath helped me) or *Vz-*
zia, (the L O R D is my
strength) called also *Ho-*
zia, and *Ozia*, the sonne
of *Amaziah*, Cha. 15. &
2. *Chron.* 26. by all the
said appellations wished
his son the assistance of
God : where, of the acts
of him performed, and
effects answerable there-
unto.

First, of his well-doing
in the dayes of *Zachari-*
ah; the effect, he prosper-
ed in estate, was victori-
ous in warres against the
Phi-

Philistims; grew famous in the world, was strong in munition, and had many valiant Souldiers.

2 Was proud in greatness, & tooke vpon him the Priests office; & was in conclusion a Leper, & cut off from the house of GOD, and raigned 52. yeeres.

12 *Iotham*, Chap. 15. and 2. *Chron.* 27. (The Lord is vpright and perfect.) In lieu of thankfulness to God for his Fathers victories, and for his encouragement to serue him, yet the high places stood. The effects,

fects of his seruice of God were, he preuailed against the *Ammonites*, he built much, and amongst other things, the gate of the Temple, called *beautiful*, and raigned 16. yeeres.

• 13 *Ahaz*, the son of *Iotham*, 2. *Chron.* 28. and 2. *King.* 16. (apprehending or possessing) to wit of such possessions as he had left him: but the issue was not answerable to his name, and that because of his finnes: his sins were first, Idolatry, second, hardnes of heart, which was a great sinne
in

in him, and likewise a punishment of his former sinne; the more heauy the hand of God was vpon him, the worse he euer shewed himselfe. The iudgements accompanying his sin, were multitudes of enemies; *Aramites, Israelites, Edomites, Philistims,* and the Kings of *Assur* in whom hee trusted, playd false with him, he reigned 16 yeers.

14 *Hezekiah, 2. King.*
 Chap. 18, 19, 20. and 2.
Chr. 29. & 30, 31, 32. (yy strength is the Lord.)
 The father praying for his sonnes better successe
 against

against his enemies then he had himselfe; and the successe was in three respects according to his name, in that God gaue him strength.

First, to set open the Temple of God which before was shut, and to purge out the corruption in religion, and to institute the Passecouer.

Secondly, to giue the proud insulting *Assyrians* the ouerthrow.

Thirdly, to recouer of his disease, and to prolong his life 15. yeeres, the same confirmed by the Sunne retrograde,

or

or going backe tenne degrees in *Ahaz* his Sun-Diall. Hee raigned 29. yeeres. In stead of thākgiuing to God, he gloryed in his wealth.

15 *Manasses*, 2. King. 21. & 2. *Chron.* 33. (*Forgetfull*) because his father had forgotten his troubles after he was deliuered from his great sicknesse. The like, *Gen.* 41. 51. Secondly, to teach his son to forget the superstition of his fore-fathers: but contrarywise, hee establisshed it in the highest nature: the sequell whereof

of was either in Iudgement or in mercy.

First for his sinne, hee was the first King of *Iudah* that was carried Captiue out of his owne Land.

2 Vpon his his humiliation and acknowledg-ment of his sinne, he was released, and sent backe into his owne Country, and was zealous for God and his truth. Hee raigned 55. yeeres.

16 *Amon*, 2. King. 21. & 2. *Chron.* 33. (*Nursed*) In Idolatry, by the appointment of *Manasse* his father, sinned like him,

him, but did not repent as he did; hee was slaine by his owne seruants in his owne house, after he had raigned 2.yceres.

17 *Iosias*, 2. *King*. 22. and 23. and 2. *Chron*. Chapters 34, 35. (The Lord is a fire:) but not as his father thought that God should assist his sonne, if he persisted in Idolatry like his father; but the fire of Gods Spirit was in him, indeede the manifestation thereof. First; by pulling downe superstition and Idolatry and Idolatrous places. Secondly, in the de-

defence of true Religiō,
by repaying the Tem-
ple, causing the Law of
God to be read, and or-
daining the Passeouer.

The most noted sin of
Iosias, was rashnesse in
warring against *Pharaoh*
Necho, in fauour of the
Assyrians that had been
kinde to his grandfather
Manasses, as is most pro-
bable. Hee reigned 31.
yeeres.

18 *Iehoahaz* or *Iobanan*,
2. King. 23. and 2. Chro.
36. the sonne of *Iosias*,
displaced by the King of
Egypt, after he had raig-
ned 3. moneths, wicked
as

as his fathers.

19 *Eliakim*, so called by *Iosias*, (My strong God will raise vp) called afterwards by *Pharaoh Necho*, *Iehoiakim*, (The Lord will raise vp) written somtimes *Iakim*. Of him, reade *Ieremie*, chapters 22, 26, 36. where his sinnes and punishments are recorded. Hee raigned 11. yeeres.

20. *Iehoiachin*, or *Ieconiah*, or *Coniah*, 2. King. 24. & 2. Chron. 36. in signification, (The Lord will make ready) viz. to Captiuitie, although they beleeued it not at the preach-

preaching of *Jeremie*. He
delivered himselfe into
the hands of *Nebuchadne-
zar*, & afterwards, both
hee and his wiues, Prin-
ces, and men of actiuitie,
together with *Ezekiel* &
Daniel, were carried in-
to *Babel*, after hee had
raigned three moneths
and ten daies.

21. *Zedekiah*, or *Mata-
niah*, so called by the
King of *Babel*, hee is
called *Ieconiah*'s brother
2. Chr. 36. 10. but 1. Chr.
3. 16. he is called *Iecon-
iah*'s son; which is not le-
gally to bee vnderstood,
for *Zedekiah* was not his
sonne

Captiuitie.

sonne naturally but his
Vncle, 2. King. 24. 17.
his finnes and punish-
ments are to bee consi-
dered.

1. An Idolater, as were
his fore-fathers.

2. Of obdurate heart
and incorrigible.

3. Falsified his Oath
made to *Nebuchadnezzar*.

His punishment.

1. The chiefe Priests
and the people were bad
like himsele, and they
both mocked and abu-
sed the Messengers and
Prophets of God sent to
admonish them.

2 The

2. The incursion of cruell and implacable enemies, that put out the eyes of the King, after they had slaine his sons before his eyes, bound him in chaines, and carried him to *Babel*; the particulars of that Historie, 2. Kings 25. He reigned eleuen yeeres.

Hitherto at large of the Kings of Iudah and Israel ioyntly and severally; hereafter briefly of their severall captiuities, and degrees of the same.

The Captiuitie of this
H 2 people,

people, is noted in a three-fold consideration of time, either

1. Past, when they were in Egypt; *Exodus* the first, to the fourteenth Chapter.

2. Then to come by the Romanes, the greatest persecutors, both by ciuill gouernment of their Emperours, and hierarchy of Popes.

3. Present, when the Iewes were captiues to the Babylonians, by *Nebuchadnezzar*, of *Nimrod*, of *Chams* house; and the same either forewarned by *Moses*, *Deut.*

28. 64. &c. and by most
of the Prophets, or now
executed vpon *Israel* and
Judah, and that either
partially in the decli-
ning Estate of

1. *Israel*, in the dayes
of *Pekah*, 2. King. 15. 25.
of *Iehoahaz*, 2. Kin. 13. 3.
In the hand of *Hazael*
and *Benhadad* Kings of
Aram.

2. Totally.

In the dayes of *Hoshea*,
that was carried captiue
into *Assur*, in the sixt
yere of *Hezekiah*, 2. Kin.
18. 10, 11.

2. Of *Judah*, 1. partially
in the raigne of *Amasiah*,

H 3

when

when *ioash* entred Ierusalem, 2. *Chron* 25. 23. of *Manasses*, as in the tytle of *Manasses*. Of *Iehoia-kim*, seruant to *Nebuchadnezzar*, 2. *King*. 24. 2. Totally, in the dayes of *Iekoniah* and *Zedekiah*, as is before noted.

1. Chronicles.

C*hronicles*, or words of Dayes, or of Time wherein the memorable Acts were performed in the Common-wealth of Gods people :

Or,

Of,
 PARAEIPOMEN, of
 things omitted in the
 books of the *Kings* writ-
 ten by *Esdra*s, returned
 to *Ierusalem* after the
 Captiuitie of *Babylon*.

I. *Chronicles* intrea-
 teth of the Kingdome of
Israel, deriuing it from
 particular persons and
 heads, mediate or imme-
 diate. I. From *Adam*, so
 as *Christ* came, & is de-
 riued as wel from the Fa-
 thers before the *Flood*,
 as after; and so hath euer
 beene the teacher of the
 Church, from the begin-
 ning to the end of the

H 4 world.

world. Secondly, from *Jacob*, in their 12. Tribes, and that vnder the Government of *Saul*, Chap. 9, 10. And *David*, from the eleventh to the end, The Totall of all which, is about the number of two thousand, nine hundred, eightie and five yeeres.

2. Chronicles.

OF the increase of the Kingdome vnder *Salomon*, to the tenth Chapter, and the decrease thereof in Kings
 blow H suc-

succeeding, particularly
laid down before, to the
yeere of the Returne frō
Captiuitie, mentioned in
the Conclusion of this
book, containing yeeres
472.

*Hitherto of the first Age,
The sixth followeth, from
the Captiuitie of Baby-
lon, to the re. edifying
of the Temple and Je-
rusalem, (after which
all prophecying sayled)
containing yeeres 143.*

*The sixth
Age.*

H 5. EZRA,

E Z R A,
&
N E H E M I A H.

SO as the estate of the
Iewes is hereafter to
be considered, either in
Babylon, or in their re-
turne. The former, in the
booke of *Ester*, and the
latter in the books more
immediately following,
which are generally cal-
led by the first and se-
cond of *Esdras*, but of
others *Ezra*, and *Nehe-
miah*, in which wee are
to

to observe, concerning
persons and actions.

Persons, are either such
as returned from Capti-
vity, or that procured
the same.

Persons returning, are
considered generally and
in grosse, or specially.

The totall, were two
and forty thousand, be-
sides their servants and
Maids, *Ezra* 2. 65. Of
whom some are set
downe in his booke of
Ezra, the rest in the
bookes following.

The parties among
them of speciall note
were,

First,

First, Zorobabel their Prince or Gouvernour; (because there were none called Kings of *Judah* after the Captiuitie) hee was descended, from *Nathan*, the sonne of *Salomon*.

Jeshua the Priest. *Ezra* a Scribe, prompt in the Law of *Moses*, Chap. 7. 6. descended of *Aaron*; in great fauour with *Cyrus* King of *Persia*, with the people of the *Iewes*, and with Gods: of him the booke hath it name, because of his carefulnesse to further the worke of God.

Nehe-

Nehemiah, highly fa-
uoured of Darius, the
Vnkle of Cyrus,

Daniel a Prophet, and
so esteemed so long as
that Common-wealth
lasted.

Mordecai a Jew, car-
ried captiue with Iech-
niah, Hest. 2. 6.

Hester, in high esteeme
with Abasuerosh, Hest.

Persons by whom they
were returned, were

Cyrus King of Persia, of
the house of Sem, in the
first yeere of his Raigne,
answering to the 70.
yeere of the Captiuitie,
accor-

according to *Jeremies*
Prophecie, Chap. 25.

Darius, of the *Medes* de-
 scended of *Iaphet*, *Neh.*
 2. by whom the house of
 God was commanded
 to be finished in the se-
 cond yeere of his Raigne
 though the *Israelites* that
 were in *Samaria* with-
 stood it.

The matter in both these
 Bookes contained, is consi-
 dered in the severall acti-
 ons and imployments of
 the said persons; & the ef-
 fects that God gaue by the.

Zorababel, to build the
 Temple. *Ezra*, to plant
 Religion, Chapters 3, 4,

5, 6. and for the commō-wealth, Chapters 7, 8, 9, 10. *Nehemiah*, to build their wals, Chapters 3, 4, 5, 6, 7, 8. and to provide the Law of God to bee put in execution among them, from thence to the end of *Nehemiah*.

The effect, in that the businesse was furthered by the goodnes of God.

First, moving *Cyrus* to set forwards this worke, Chap. 1. by giving them leaue to go to *Ierusalem*, commanding others to relieue them, and by restoring what *Nebuchadnezzar* had carryed away

way, and by a decree for the effecting of the same, Chap. 6.

Secondly, By stirring vp *Darius*, who granted his Letters to *Nehemiah*, for prouision to build the Palace and the wals, *Nehem. 2.*

Thirdly, Inclyning the heart of the Prince, Prophets and people to further the work, & by disappointing the enemies, *Ezra* Chapters 4, 5. and *Nehem.* Chapters 4, 5, 6. so that this Temple had more spirituall ornamets then the first, because all nations of the earth came

vato it, and CHRIST
taught therein. And
here endeth the glory of
the *Babylonians*: & now
Iaphet is perswaded to
dwell in the Tents of
Sem.

ESTER.

THis Booke hath it
name of her, and
she standeth in re-
lation either to *Assuerus*,
or to her kindred and
people.

I. To *Ahasbuerus*, that
was called *Artaxerxes*,
which

which was the common name of al Kings of *Persia*; or *Darius* that raigned twelue yeeres after *Cyrus*, and in the third yeere of his raigne, the story of *Ester* began, who was married to *Ester* in the seuenth yeere of his gouernment.

Secondly, to her kindred and people of the Iewes, for whose good, first, shee aduentured her life, Chap. 4. endangered, Chap. 3. & 4. Secondly, procured their welfare; first, by pulling downe their enemies, principally as *Haman*, & his

his Complices, Chapters 7, 9. Secondly, by aduancing her friends, and they either principal, as *Mordechai*, Chapters 2, 6, 8 10. the supposed author of this booke.

Or genrally, as all the *Iewes*; so as this booke containeth things done vnder *Ahasbuerosh*, the *Iewes* in exile vnder the *Persians*, *Medes*, *Assyrians*, *Chaldeans*.

Hitherto of the Anterior Prophets; the Hagriographa or sacred writings doe follow.

I O B.

IN this booke, we may
 observe the time wher-
 in *Iob* lived, and the
 manner of his life.

1 He lived (as most do
 coniecture) in the time
 of the Israelites being in
 Egypt, as the names of
 his friends doe import,
 conferring them with
Gen. 22. 21. and there-
 fore this Historie is most
 proper to the third
 Age.

2. In the course of his
 life, note his humiliatiō
 and

and exaltation.

1 That beeing a very godly man, and rich, was notwithstanding afterwards afflicted both in body and minde, injured the losse of goods, seruants, and children.

Chap. 1. was tempted by his Wife, Chap. 2. disquieted in his minde by Satan, Chap. 6. argued by his friends of hypocrisie generally throughout the whole Booke.

2. His exaltation, wherein, of the manner precedent & consequēt.

1. In *Jobs* Confession
of

of his error to GOD,
 Chapters 39. 42.

2. By God himselfe,
 who 1. pleadeth his
 cause, Chap. 42.

2 Restoreth him riches
 double to that hee had;
 so as this Story is Comi-
 call: Sorrowes Ioy.

Marke the iust man,
 the end of him is Peace.

PSALMES.

A Psalme is properly
 taken for a Song or
 Hymne that is deliuered
 on a tunable Instrumēt;
 wherein are to bee con-
 sidered, *The Dittie, Tune,*
and the Singers.

1. The Dittie or mat-
 ter

ter of the Psalmes, consisteth for the most part, of Prayer and Thankgiving; fitting euery ones occasion and condition.

2. Secondly, the tune or manner of setting it downe; full of delectation by musicall notes, wherewith mans nature is much delighted, as the seuerall Titles do shewe; & there are some called Songs of degrees, as *Psal.* 120. to 134. in number 15. which name they had, in likelihood, because they were sung at their going vp the Staires

Staires of the Temple, whereof there were fifteene steppes.

3 The Singers are principall, or subordinate; first, *David*, called by a certaine excellency, *The sweet Singer of Israel*, 1. *Sam.* 23. 1. Secondly, other godly men, as they are entituled of *Ethan*, *Psal.* 89. of *Salomon*, *Psal.* 72. of *Moses*, *Psal.* 90. and so of others, and of all that haue *Dauids* Spirit, the duty commanded, *Ephes.* 5. 19. and practised by the godly in severall languages in ancient time, and

and shall be the exercise
of the Saints in heauen,
Reuel. 19.

PROVERBS.

A Prouerbe is an elegant manner of speech, comprehending much matter in small roome.

In these Prouerbs observe, who wrote them, the time whē they were written; and the subiect matter of the writing.

First & principall was
Salomon the Son of *Da-*

I

uid,

uid, whereof they haue the name : then other worthy men, the followers of that good King *Hezekiah*, as appeareth in the inscription of the 25. Chapter, and of *Agur*, Chap. 30.

Secondly, not long before his death ; after his fall, and vpon his repentance.

Thirdly, concerning God or man; of G O D, touching such things as wee ought to embrace, Chapters 1, 2, 3, 4, 8, 9. what we must beware of Chapters 5, 7. the second part is morall, and directeth

recteth in feuerall duties
of piety and humanity to
be performed towards
man in the course of life.

Ecclesiastes, or
the PREACHER.

WHEREIN
wee may see,
that after all
our carke & care where-
in we spend our time in
this troublesome world,
nothing remaineth in
the reckoning, but vani-
ty and vexation of spirit,
instanced in the enume-

ration of particulars, of such things as the vaine world thinketh felicity to consist in, whereof *Salomon* had experience in the fruitiō of the best, Chapters 1, 2. and concludeth from his obseruation of other mens behauours, the misery of all, Chapters 3. to the 10. And therefore determineth the point; That he is the only happy man, that feareth God, and keepeth his Commandements.

Canticles,

Canticles, *or*
Song of Salomon.

WHEREIN,
1. Of whom
it was made.

2. The matter where-
of it consisteth.

3. Of mutuall affection
of the parties.

And 4. Of the happy
consummation of all.

1 The parties interes-
sed herein, are Christ the
head of the Church, and
euery faithfull soule.

2 The matter, is of ho-
ly communion and so-
cietie betweene them

I 3 both

both set forth vnder the figure of a marriage, in which Christ is compared to the bridegroom, and the Church (which is but one) to the bride.

3 This league is made vp, and set forth in the mutuall affection either to other, made knowne by seuerall comparifons, first, of Christ and the Church ioyfully, Chap. 1. Of the Church and Christ, Chap. 2. he to a Tree, she to a Lillie and Rose, in many comparifons of Christ made to the Church, Chap. 4. & the Church to him, c. 5.

4 The

4 The making vp the
march and conclusion of
the same : that, in this
life ; this, in the life to
come : and the same
confirmed by certaine
pawnes and pledges, gi-
uen & receiued as loue-
tokens betweene them
both.

That which Christ
hath giuen, is his Spirit
within vs, which he hath
sent vnto vs, and the
Lookingglasses of his
Word and Sacraments
left among vs.

The pledge or earnest
that he hath taken of vs,
is our nature, assumed

I 4 into

into the person of the Godhead, and hath carried it vp with him into heaven : and vwhen the Roomes and Mansions there are prepared, hee will come againe gloriously for his Spouse.

Hitherto of the Hagiographa: the latter Prophets doe follow to bee intreated of.

An Introduction to the reading of the PROPHETS.

P*rophets*, were persons called of God to publish

lish and expound vnto men the will of G o d, concerning things either present or to come.

1. Of Prophets, some were only in act, but not in Office, and so *Dauid* & some other that penned the sacred hymnes by the motion of Gods Spirit, without any noted change in the outward gesture. 2. In act and Office, as were the Reuelations, manifested to the holy Prophets, Pen-men of a great part of the Scriptures; such as *Esay*, *Ieremy*, and the rest, either in dreames, or
I s. awake

awake, but in extasie; in which manner we are to vnderstand all, or most of them, that are hereafter mentioned.

The doctrine of the Prophets serueth to instruct, reprehend and to comfort; which order is generally obserued by all, or most of them.

Touching these, obserue the manner how their doctrine came first to be published; & then of the Prophets, and substance of their seuerall prophecies.

The summe of their doctrine was first set vpo
the

the Temple doore for certaine dayes, and the Priests tooke it downe, and reserued it among the Registers, *Isay* 8.1.2. and *Habakkuk* 2.2.

As for the time wherein all of them prophecied, is hard to be gathered, but for distinction, so farre as is apparant, or probable, wee say, that some of them were onely before the Captiuitie; some in the Captiuitie, and others after that the same was expired; the particulars wherof hereafter follow in their seuerall places.

Those

Those that do follow, are called the posteriour Prophets, because they prophesied of many things that should come to passe to the comming of Christ; and of some things afterwards, as in *Daniel*.

And of these, some are called the greater Prophets; as *Isay, Ieremie, Ezekiel, Daniel*; and other the lesser, as all that came after them. In the setting downe whereof, all or most of these circumstances, are briefly deliuered.

1. What they were.

2. When

2. When they vvere.
3. Vnder what Kings
raigne. 4. What was the
effect of their seuerall
prophecies. 5. What
followed therevpon.

ISAIAH.

THe sonne of *Amos*, an
Euangelicall Pro-
phet setting forth many
things of Christ, and by
him interpreted, *Luke* 4.
and by others, as by *Phi-
lip*, *Act.* 8.

2. Prophecied as is
coniectured in the yeere
of the world, 3198. and
continued a Prophet a-
bout 64. yeeres.

3. Pro-

3. Propheſied in the dayes of *Vzziah, Iotham, Ahaz, and Hezekiah*. So as hee was before the Captiuitie.

4. His message was directed to *Iudah* principally; the Tenour whereof is a Denunciation, and Conſolation. The Denunciation, firſt againſt Gods people, from the 1. chap. to the 11. 2. Againſt their enemies, frō the 13. chap. to 24. The Conſolation, is in regard of a Temporall or Spirituall deliuerance. 1. By *Cyrus*, c. 45. 1. Secondly, To the *Gentiles*, by the com.

cōming of Christ, cha. 9.

5. The effect, in respect of himself, was to be put to death by *Manasses*.

J E R E M I E.

First, the sonne of *Hilkiah*, born in *Anathoth* a Citie within 3. miles of *Ierusalem*; began to prophecie in *Ierusalem*, about the yeere of the Creation, 3316. and prophecied about 40. yeres.

2. Prophecied in the daies of *Iosiah*, beginning in the 13. yeere of his raigne, and in the dayes of *Iehoiakim*, & *Zedekiah*; so as he was in the Captiuitie

tiuitie of *Babylon*.

3. His prophecie containeth a fearefull prediction of Gods Iudgement by the Captiuitie, with the Reasons & fins procuring it, as in feuerall Chapters may be seene: his message was principally directed to the Iewes, in *Iudea*, vnder seuerall Kings thereof, to Chap. 42; Or in Egypt, with the destruction of their enemies fore-told.

Secondly, addeth consolation, in assuring them in diuers places of their returne from Captiuitie; From chap. 29..

4. He

4. He is cast into prison for prophesying the truth, and is basely vsed, Chapters 32. 37, 38.

LAMENTATION,
FOR the destruction of
their Kingdome, fore-
told by *Moses*, *Dent.* 28.
64. &c. and now exe-
cuted.

EZEKIEL. Chap. I.

THE sonne of *Buſi* in
Caldæa, where hee
prophecied the same
things that *Jeremy* did in
Iudæa.

2. Began his prophe-
cie, about the yeere of
the

the creation, 3350. in the
fift yeere of *Iehoiachins*
captiuitie.

3. Intreateth of the
finnes of the Iewes, as of
Idolatriy, murdering of
the Prophets, oppressing
the Stranger, prophana-
tion of the Sabbath, Dis-
fension, Incest, Briberie,
Vsfury and Extortion,
from chap. 20. to 37. for
which they were carried
captiue: and of their re-
turne, Chap. 37. He pro-
phecied likewise against
other Nations, for de-
lighting in the misery of
the Iewes. From chap.
25. to 33.

4. Dis-

4. Disobedience of the people to the admonition, chap. 3.

DANIEL.

First, a captiue Iew carried away into *Babel*, in the third yeere of *Iehoiakim* King of *Iudah*, with *Ezekiel* about the yeere 3340.

2. Hee liued in the dayes of *Nebuchadnezzar*, *Belshazzar*, *Darius*, and *Cyrus*.

3. Prophecyeth of the succeeding estate of the world to the end thereof, in the change of gouernment, considered in

in foure Monarchies, and resemblances thereof, in the opinion of some : 1. the Babylonians to gold; Chap. 2. 32. the *Persian*, to Siluer; the *Grecian*, to Brasse; the *Romane*, as some vnderstand, Chap. 2. 40. to Iron and Clay: which others interpret of the declining Monarchy of *Alexander* of *Iaphets* kindred, and the miserable estate of the Iewes in that decaying Empire by the *Syrians*, and *Egyptians*: Infomuch as they called their children by such names as shewed the desires of
their

their hearts for a tempo-
rall Sauour, that might
defend them. And in this
sence the Apostles might
aske Christ the question,
Act. 1. 6. Lord, wilt thou
at this time restore again
the Kingdome to *Israel*?

4. For his constancie
in seruing God, and for-
saking Idolatry, he is cast
into a denne of Lyons,
Chap. 6. 16.

H O S E A H.

First, the son of *Beer*,

2. Concerning the
time, it was before the
Captiuitie, like as the
Prophet *Isay*, in the daies

of

of *Vzziah*, *Iotham*, *Ahaz*, and *Hezekiah* Kings of *Judah*, and in the dayes of *I roboam* the sonne of *Iosb* King of *Israel*: with this difference, that *Esays* prophecy concernd *Juda* principally; and *Hoseas*, *Israel* in the top of their prosperitie, when they thought themselves in Gods fauour.

3. To tell them of their finnes, as of Idolatry, Chap. 1. Want of knowledge, (the cause of all manner of other finnes) chap. 4. 6. surfeiting in the King, chap. 7. flatterie in the people. For

For which, and other of their finnes, they are threatened to haue their Kingdome taken from them by the *Assyrians*, Chap. 11. vsing consolation afterwards, if they did amend.

4. Continuance in their sins to their after-destruction : notwithstanding that *Hoseah* had beene their Prophet 70. yeeres.

I O E L.

First, the sonne of *Pe-thuel*, most likely to be about the time of *Ierobam*.

2. Hee

2. Hee prophesied to
Iuda.

3 His exhortation is to
repentance, and that for
their sinnes of drunken-
nesse and surfetting, or
else, that they were to
expect, First, extreme
plague of famine. 2. If
they repented not there-
vpon, to looke for the
sword of the King of
Assur.

AMOS.

First, The sonne of a
poore Heards-man,
borne in *Tecoa*, a Towne
of *Iudah.*

2 He prophesieth; first,
against

against the Gentiles, cha.
 1. then against the Iewes
 and Israelites. His argu-
 ment is drawn from the
 lesse to the greater. If
 God punished those that
 had little or no know-
 ledge, then, much more
 those that sinned vpon
 knowledge. The finnes
 are, taxed from the 2.
 Chapter to the 9. The
 finnes are, Cruelty, Pre-
 sumption, Secutitie,
 lacke of pittie, hoording
 vp of Corne, and Coue-
 tousnesse.

I H A M O S

THE FIRST BOOK OF
 AMOS
 CHAPTER I

O B A D I A H.

THere is little obseruation of his time or Kindred : but by comparing of places, *Jeremie* 49. & *Ezek.* 25. it is most like, he liued in the time of both their Prophecies.

2 The Contents, hee comforteth the Israelites now in great miserie, against their brethren, the *Idumeans*, who came of *Esau*, that were great enemies vnto them, and reioyced in the spoyles.

I O N A H :

First, The sonne of *Amittai*, borne in *Gath* *Heper*.

Heper, a Towne in *Zabulon*, he liued in or about the time of *Ieroboam* the sonne of *Ioash*.

2 He prefigureth the saluation of the Gentiles, sent for the conuersion of *Niniueh*, the chiefe Citie of the *Assyrians*, by 3. daies preaching; to conuince Israel, to which hee had preached many yeeres. 3. In conclusion, the Citie was spared, and the Prophet complaineth.

MICAH:

Borne in a Towne that appertayned to

K 2

Ben-

Beniamin, but was originally of *Gath*.

2 Hee prophecieth against *Judah* in the daies of *Iotham*, *Ahaz*, & *Hezekiah*, and so of *Israel*, Chap. 1. 1. for the space of 30. yeeres or thereabout.

3 The parties reprooved, are Princes, Chap. 3. Rich Merchants, chap. 6. corrupt Iudges, chap. 7.

NAHUM.

THe parentage of this Prophet is not certaine, nor the time of his prophecie, but conjectu-

ieſtured to bee in the dayes of *Iotham*.

2 The argument, hee teacheth them of *Judah* to be ware of reuolting from God, by the example of the *Niniuits*, that were afterwards for the ſame cauſe deſtroyed by the *Caldeans*, about 115. yeeres after the former Prophecie.

H A B A K K V K.

IT is moſt like that hee liued about the end of *Iofiahs* raigne, or after.

2 Hee preacheth againſt the pride and tyranny of the *Chaldeans*,

pust vp with their spoils,
who were afterwards
destroyed by the *Medes*
and *Persians*.

ZEPHANY.

THE sonne of *Cushi*,
in the dayes of *Iosi-*
ah King of *Iudah*, hee
foretelleth the Captiui-
ty, and comforteth the
godly.

HAGGAI.

HE and the two Pro-
phets following,
were after the Captiui-
ty; *Haggai* comforteth
the people, and encou-
rageth them to build the
Tem.

Temple, wherein some were slacke, but forward to build their owne house : he prophesied in the second yeere, and sixt moneth of King *Darius*.

ZACHARIAH.

HE prophesieth in the eight month of the second yeere of King *Darius*. Hee instructeth the people to auoyd the finnes of their fathers, & to comfort the people in respect of *CHRISTS* comming, the manner whereof is described, Chap. 9.

MALACHIE

REproueth abuses and corruptions, now that the Temple was re-edified, and Gods worship restored.

Hitherto of the Prophets and rebuilding of Ierusalem, and the second Temple, from whence the sacred Scriptures for story do cease. And from which time, as some doe reckon; unto the coming of CHRIST, are yeeres 433. which is the time of the seventh age.

Hitherto of the Old Testament. The New followeth. The

THE NEW TESTAMENT.

BOTH the Testaments are but one in substance, though different in name.

The substance of them both, is Christ, who as he is *Alpha & Omega*, the first and the last, and the same for ever; so the extent and merit of his sufferings are not bounden within the time of his Incarnation : but the

K 5 Testa-

Testaments are distinguished in *the Letter & manner of Revelation.*

1 The former, called *Old*, in regard of the promises of Christ to come; the other *New*, wherein the same were fulfilled by Christ exhibited.

2 That whereas the *Old* was delivered in Types, Shaddowes, and Ceremonies; in this, Christ is plainely & apparantly made knowne: otherwise, as the faces of the Cherubims were one towards another, and both towards the Mercy-seate: so both these

these Testaments beare
witnesse one to another,
and both looke vpon
Christ.

In the old Testament
there is the occultation
of the New; and in the
New Testament, is the
manifestation of the old.

In the New Testa-
ment obserue, how the
matter therein is sorted,
and how Christ is pro-
pounded.

The matter, is either
Legall, as of the foure
Euangelists: or Histori-
call, as the Acts of the
Apostles; doctrinall, as
the Epistles: or Prophe-
ticall,

ticall, as the Apocalypse.

The manner of Christ propounded therein, is set down diuersly; wherein obserue how the Euangelists doe varie, and wherein they agree.

I The former: In that some of them principally intended to set downe the Manhood of Christ, others the Life of *Christ*, others his Diuinity.

The humanity of Christ is most cleerely expressed by *Mathew*, Chap. I. 1. The Booke of the generation of Iesus Christ the Sonne of *Abraham*; and by *Luke*, Chap.

Chap. 3. 23. with this note of difference, that *Luke* deriueth Christ vpw-wards to *Adam*, vers. 38. but *Mathew* downe-ward from *Abraham*: *Luke* followeth his natu-rall line without menti-on of any of them in *Mathew*, besides *Sala-thiel* and *Zerubbabel*, ver. 27. *Mathew* bringeth Christ to be the heire of *Dauids* throne, by a Le-gall succession from *Salomon*.

2 *Marke* setteth down the life of Christ, begin-ning with *Iohn Baptist*.

3 *S. Iohn* intreateth of his

his Diuinity, Chap. 1. vers. 1, 2, 3. &c. and that especially, because the same was opposed by some heretikes of that time.

Secondly, the agreement of them all in some particulers, or in the generall.

1 The former, as first, in the preparation that was made to his manifestation, *Mat.* 3. and 4. *Mar.* 1. *Luk.* 3. and 4. *Ioh.* 1.

2 The manifestation it selfe, by preaching and Miracles in *Galilee*, *Mat.* 4. to 19. *Mark.* 1. vnto the
the

the 10. Chap. *Luk.* part of the 3. and 4. Chapter, to the 17.

3. Of his comming in-
to *Iurie* towards his pas-
sion, *Math.* 19. 20. *Mark.*
10. *Luk.* 17. vnto the 19.
S. Iohn, is most copious
in setting down his Acts
it *Iurie*, and hath of the
same in *Galilee* about the
third Passouer, and after,
Chap. 6. to the 12.

4. Of his Passion at
Ierusalem, *Mat.* 21. *Mar.*
11. *Luk.* 19. &c. *Ioh.* 11.

2. The generall here
briefly propounded in
these words : CHRIST
IESVS OUR LORD :
which

which are heereafter expounded, and is the substance of both Testaments, old and new.

Wherein, first briefly and generally obserue the extent of the names of *Iesus Christ*.

Secondly, of the particular unfolding of the same and the rest, to make the Testaments compleate.

First, the names of *Christ Iesus* are of severall Languages, Greeke and Hebrew, and do imply him to bee Saviour both of *Iewes* and *Gentiles*, *Rom. 1. 16.*

So.

So as neither *Iew* nor *Gentile* haue cause to complaine.

Not the *Iew*, because that Christ was borne among them, and sent vnto them; nor the *Gentile*, because Christ was light to them. And *David* the Father of Christ according to the flesh, had much blood from the *Gentiles*, *Mat. 1.* In a word, Christ took blood of both, and shed it for both.

Secondly, the particular vnfoulding of Christ consisteth in the signification of his names, and di-

diuine application of the same.

First, Christ is a name taken from oyling or anoynting, according to a threefold estate of men of ancient time, Kings, Priests and Prophets.

In oyle are considered, fragrancy and agility; the former in relation to sanctification, the latter, to ability in a ready and cheerefull performance of euery Christian and holy duty towards God, or his Image that is in man.

First, Christ is anoynted our King.

By

By the grace of vocation, out of the estate of nature; of Sanctification into the life of grace; of glorification, by raising vp our bodies out of the dust in the resurrection, and by knitting soules & bodies together, and absolving them from sin, and estating vs in perfect glory; which none but this King can doe. And hereto may be referred, whatsoeuer examples are recorded in the sacred Scriptures of this nature.

2 CHRIST is our
Prophet;
And this is deriued
from

from his Kingly office, and so hath hee manifested himselfe by teaching, the manner whereof is diuers, and that either more mediately, or of latter times.

The ancient manner of Christs teaching was, first, by his owne voyce from heauen. Secondly, by Angels. Thirdly, by Prophets, in whom his Spirit was long before he came into the world: or, fourthly, by himselfe.

The teaching of *Christ* is either personally, or instrumentally to be considered.

1. Per-

1. Personally, when hee was vpon the earth, and in different manner, according to the condition of his Hearers, to some in Parables; That some might not vnderstand; and that others might more diligently enquire, or better carry away the things taught, and to his preaching, he added Miracles.

A *Miracle* is that which surpasseth the power and efficacy of any created nature, but is wrought by God against nature, and the common order of second causes.

Con-

Concerning these, observe how they are differenced in the Old and New Testament. In the former, they were for the most part destructive. In the New Testament otherwise, saue of the *Gadarens*, to punish their ingratitude.

The Miracles of Christ were,

1. Hee turned Water into Wine; *Jo. 2.*
2. Fed 5000. with five loaves, *Math. 14.* and 4000. with seven loaves, *Math. 15.*
3. He gave hearing to the Deafe, and speech to the dumbe, *Mat. 7. 32.*
4. He

4. He gaue to the blind their sight, *Mar. 8.* as he went out of *Ierusalem*; to two blind men as hee went to *Iericho*, *Mat. 20. 29.* to one that was born so at *Ierusalem*, *Ioh. 9. 1.*

5. He restored the withered hand, *Mat. 12. 10.*

6. He healed the man that was lame 38. yeeres, *Ioh. 5. 5.*

7. He healed the Leprosie, *Math. 8.*

8. The Palsie, *Math. 9. 1. Mar. 2. 11.*

9. The Feuer, *Mar. 1. 31.*

10. The bloody Issue,

Mat. 9. 20. The Drop- sic, *Luke 14. 2.*

11. He

11. Hee calmed the Seas, beeing in the Ship, *Math. 8. 29.* Walked on the waters, *Math. 14. 25.*

12. He raised from the dead the Rulers Daughter, *Mark. 9.* the Widowes sonne, *Luk. 7. 14.* *Lazarus*, *Ioh. 11. 12.*

13. He deliuered from the possessiō of the diuel, at *Capernaum*, *Lu. 35. 4.*

The reason of all these, for the Confirmation of his doctrine; which being sufficiently confirmed, Miracles haue etated; so as it is miraculous, that men should not

not now beleue without them.

Of Christs personall teaching hitherto; now of his teaching by others, but in different manner. 1. The Heathen in secular knowledge of Arts & Sciences, which are of God, but of inferior nature. 2. Of his people, but in different manner of dispensation thereof, and that either in extraordinary or ordinary manner.

1. Of Prophets as before, and of Apostles, whereof there were in number twelve, *Mat. 10.*

2,3. of which *Mathew*,
(otherwise called *Leui*)
of a Publican was made
a Disciple, then after-
wards an Apostle, and
made an Evangelist; and
none but *S. Iohn* and hee
had both those Titles.

2. Ordinarie, as Evan-
gelists to write; Doctors
to teach in some certaine
Churches; Pastors to ex-
hort, and administer the
Sacraments; Elders to
rule; Deacons to distri-
bute.

3. *Lev. 3. 1.*
Christ is our Priest:
Yea our Priest and sa-
crifice, *Heb. 9. 9.* and our
Passe-

Passouer, 1. Cor. 5. 7. who in the fourth Passouer, after he tooke vpon him the ministeriall Office, suffered death vpon the Crosse for vs.

Wherein first of his *Humiliation*, and then of his *Exaltation*.

1. His Humiliation made knowne by his sufferings, in body or in soule, and then in his birth, life and death.

1. Borne in *Betlem*, Math. 2. 1. which place was onely honoured by the birth of Christ and *Dauid*. The time of his birth generally declared.

L 2

When

When the fulnes of time was come, *Gal. 4. 4.* and about the yeere after the Creation, 3963. noted by *Moses, Gen. 49. 10.* Whē the Scepter should depart from *Judah*, accomplished in *Herod*, who being an *Idumean* of the kindred of *Esau*, had now wrested the Scepter out of *Judah's* hand, set over the Jewes by *Augustus Caesar*, put downe the *Sanhedrim* or 70. Elders of *Judaea*, and was aduanced King of the Jewes.

Christs sufferings were either assumed, or imposed.

I. Of

1. Of Christ himselfe,
as of G o d to become
man, to take the infirmi-
ties incident to our na-
ture that were not sinful.
Of wearinesse and thirst,
Ioh. 4. 6, 7. Of hunger and
temptation, *Math. 4.* Of
feare, *Luke 22. 42.*

2. Imposed by the ma-
lice of some; and infir-
mitie of others.

Of the former were
Herod the King, the high
Priest, *Pilate* the Iudge,
the Rulers; and their As-
sistants, the Scribes, Pha-
rises and the people; and
Judas the Traytor.

Of the second sort,
L 3 were

were *Peter*, and the rest of the Disciples that went off in his sufferings.

Of *Herods* there were threc.

1. *Herod Ascolonita*, *Antipaters* sonne, whose hand was lifted vp against Christ at his birth, and martyred the children at *Bethlehem*.

2. *Herod Antipas* his sonne, confederate with *Pilate* in Christs death, *Luk. 23.* and killed *Iohn the Baptist*.

3. *Herod Agrippa*, that killed *Iames*, and imprisoned *Peter*, *Act. 12.*

The malice of the Iewes

Jewes towards Christ appeareth in these circumstances.

1. Against the Law, to take away life of an innocent person by false testimony, and by partial iudgement, *Luk. 23.*

2. Against mercy, to deny time of prepared death to him, whom they condemned as a Malefactor, *Ioh. 19. 16.*

3. Against ciuilitie, to scoffe at him in his sufferings, *Mar. 15, 29. 36.* He calleth for *Elias*, and to giue him Vineger calling for drinke, *Ioh. 19. 29.*

4. Against mercy and
L 4 iustice,

justice, to adde more to his sufferings, then the Law commanded, which was onely to bee crucified, *Math. 27. 29. &c.*

Christ suffered in Soule

Combating with his Fathers wrath, feeling the withdrawing of his helpe, and want of the Diuinitie for a while to comfort his humanitie, *Luk. 22. 39. to ver. 47.*

And thus the bloud of so many Birds & Beasts shed in the old Law in their seuerall sacrifices, is fulfilled in Christ, who by this means is become our Physicion, and

and our Physicke, saving
vs from the euill of Sin,
and of Punishment.

1. Of sinne, by remit-
ting it of himselfe per-
fectly ; or destroying it,
in part, by sanctification
in this life ; wholly, by
glory in the life to come.

2. Of punishment, by
taking away the sting
and venome of it, and by
confirming grace and
glory.

L O R D :

C H R I S T is L O R D .

In his powerfull rising
as a King from death,
with the conquest of
all his enemies. 2. By

L s

his

his Ascension : Thirdly, Intercession, and fourthly, in that hee shall come the second time in glorious manner to iudge the world.

I The *Resurrection*, being a maine Article of Faith, had neede to bee proued, and his abode vpon earth for the space of fortie daies, was very necessary for vs.

The *Resurrection* is prooued by al the Evangelists, in the conclusion of all their Gospels, and likewise by many witnesses of those that saw him after his Resurrection.

The

The persons that saw
Christ risen, were, *Mary
Magdalen, Mark. 16.
9. both the Maries, Mat.
28. 9. two Disciples,
Luk. 24. 13. Peter alone,
1. Cor. 15. 5. all the
Disciples together, ex-
cept Thomas, Ioh. 20. 19.
all the Disciples, Mat.
28. 16. James, 1. Cor. 15.
his Disciples a fishing,
Iohn 21. 1. the Disciples
in the Mount of Oliues,
Act. 1. Paul, 1. Cor. 15.*

The abode of Christ
vpon earth being risen,
was necessarie ; as to
confirm the truth of his
Resurrection, so to teach
hem

them in all poynts of Christian Doctrine, and those things that belong to the government of his Church, *Act. 1. 3.*

2 *Ascension, Act. 1.* the manner, in a Cloud: so that we are not now to seeke to know further what is become of him; but must content our selues with that which G O D hath reuealed in his Word, *Act. 1. 9.*

3 *Intercession*, which is not meant of any Prayers proceeding in some manner of gesture from him on our behalfe, but the

the price of his Redép-
tion, whereon the Fa-
ther looking, is wel plea-
sed in him, and with vs
in him, *Math. 3.*

4 His second most glo-
rious comming from
Heauen in Maiestie with
all his holy Angels, whē
as he wil reunite the bo-
dies and soules of his
Saints, that they may for
euer liue with him in
glory, *Acts 1. vers. 11.*

CHRIST is (Our)
LORD
by faith, if we beleecue in
him: which faith, the
Word begetteth, the Sa-
craments doe confirme,
Hope

Hope sustaineth, and
Heauen crowneth, 1. Pet.

1. 9.

*The Acts of the Apostles
doe follow.*

ACTS of the APOSTLES.

THis Booke is called
The Acts of the A-
postles, beeing a Chroni-
cle of the first Church
vnder the New Testa-
ment, set down by *Luke*,
containing yeeres, about
31. In which, consider
vnder what Romane
Emperours, the princi-
pall things were done,
spoken of either in this
Booke, or in other places
of

of the New Testament :
and then of the Apostles
& their Assistants, as are
recorded in this booke.

I The Romane Em-
perours, in whose times
the sacred Story of the
New Testament was
written, were, 1. *Au-*
gustus Caesar, in whose
raigne Christ was born,
2. *Tyberius*, vnder whom
he was manifested, *Luk.*
3. and dyed, & persecu-
tions grew hot, *Act. 7.*
& 8. 3. *Claudius*, vnder
whom the Church had
some rest, but that *Herod*
the depury King was
cruell, *Acts 11. & 12.*
4. *Nero*,

4. *Nero*, vnder whom there was cruell persecution, in which, *S. Paul* and *Saint Peter* suffered Martyrdome: and 5. *Domitian*, by whom *S. Iohn* was banisht into *Patmos*, *Rev.* 1.

2 The number of them is set downe, either generally, as *Act.* 1. 13. with mentiō afterwards of *Mathias*, & of the admirable calling of *Paul*, *Gal.* 1. 1. and the manner, *2. Cor.* 12. 1. &c.

2 Particularly, of such Apostles and their companions, as are expressed in this booke, as of *Iohn*,

Chap.

Chap. 4. *Steuens*, Chapters 6. 7. *Philip*, Chap. 8. *Saul*, afterward called *Paul*, Chap. 9. &c. *Barnabas*, Chap. 13. *Silas*, Chapters 15. & 16. *James*, Chapters 12. 15.

All which, are to be considered, either as they were together before their separation, or afterwards.

I of them all in general at *Ierusalem*, where they were to stay by *Christs* appointment, Chap. 1. 4. or particularly, as of *Peter*, *Iohn*, and others, Chapters, 3, 4, 5. Secondly, after their separation.

Christus in forma

separation, and so there is speciall mention of *Paul*. First, with *Barnabas*, Chapters 13, 14. Secondly, with *Silas*, Chapters 15, 16.

The occasion of their separation was two-fold. First, in regard of the persecution of *Steven*, and so the Church became scattered, Chap. 8. 1. Secondly, by reason of the dissension betweene *Paul* and *Barnabas*, touching *John, Marke*, which was the Euangelist, Chap. 15. 39.

In the separation note the Countries into which the

the Apostles in severall
were disperst (as writers
report,) and of those as
they are set down in this
booke.

The parts in which
the Apostles were dis-
persed, are said to be, *An-*
drew in Achaia, Iohn in
Asia, Philip in Phrygia,
James in Iurie, Bartholo-
mew in Scythia, Thomas
in India, Mathew in
Æthiopia, Simon in Per-
sia, Thaddæus in Meso-
potamia, the other James
in Spaine, Matthias in
Palestine.

In the Acts there is
mention of *Philip, Peter,*
Iohn,

perceus

John and *Paul*, especially.

1. Of *Peter*, who planted the Gospell in *Lydda*, Chap. 9. 32. and converted *Cornelius* a Gentile, Chap. 10. 1.

2 Of *Philip* who planted the same in *Samaria*, which was by him converted, Cha. 8. vers. 5, 6. and of *Peter* & *John*, who confirmed the plantation in *Samaria*, ver. 14. 17

3 Of *Paul*, whose travels, troubles, cures and miracles are set downe from the 13. Chapter to the end of the booke; of whom wee may here say lesse,

lesse, because there is so much of him in the many Epistles hee wrote to severall Churches, as hereafter followeth.

THE EPISTLES.

AN Epistle is a familiar manner of deliuering & signifying our minds to persons absent: which were necessary in the time of the New Testament, because the Gospell was preached to all, but the law was cooped vp within

not knowne

in the wals of *Iurie*. Secondly, many persecutions were vnder the Gospell, and not vnder the Law; and therefore was the holy Ghost called the Comforter therein.

Of these Epistles, some were called Canonically, or Catholick, others not.

Epistles are called Catholique, either as written to the whole church, as the second Epistle of *S. Peter*, and that of *S. Iude*; or else, in respect of doctrine necessary, to all Christians, and so the

I. Epi-

1. Epistle of *S. Peter*, & that of *S. James* is called Catholike. The other Epistles are directed to one Church or person, which the other are not, but *Iohns* two latter.

It was necessary the Apostles should write Epistles, because their libertie was oftentimes restrained, that they could not bee present in person.

It was expedient that *S. Paul* should write many Epistles.

First, because hee had done much hurt with his penne, and therefore should

Mass House Epistle

should now labour to do good therewith.

Secondly, as hee had an admirable gift in writing, so hee imployeth the same to the glory of God, and benefit of his Church; in that hee suffered more then the rest of the Apostles, and wrote more. 1. Cor. 15. he is called the Apostle of the *Gentiles*.

The number of Epistles written by S. Paul, were 14.

1 To the *Romans*, by them sometimes were vnderstood a great part of the world, otherwhile
for

for whole *Italy*, whereof
Rome is the chiefe Citie;
 and in this place (per-
 haps) for the Citizens
 thereof, who were great
 boasters of Righteous-
 nesse by the Law.

To the *Corinthians*,
 a rich and famous Citie
 in *Achaia*, hauing it name
 from a man so called; the
 Inhabitants in the for-
 mer Epistle are noted for
 certaine vices, and in the
 second for obstinacy, &
 incorrigebleness.

To the *Galatians*, or
 Inhabitants of *Galatia*,
 part of *Phrygia*, in *Asia*
 the Lesse, that intermix-

M

ed

*Of the Epistle of Paul the
 Apostle to the
 Romans*

4.

7

ed *S. Paul's* doctrine with false doctrine.

5.

To the *Ephesians*, reckoned among the famous Cities of *Asia*, famous for *Dianaes* Temple, and for *S. Paul's* teaching in that Citie; the argument thereof is, To confirme them in the Doctrine that he had taught them.

6.

To the *Philippians*, a City of *Thracia*, bearing name of that famous King of *Macedon* that built it; this people were ioyfull for the benefit of the Gospel by the Plantation of *S. Paul*.

7.

To the *Colossians*, a Town,

Town of Phrygia, where Archippus was Pastor: the argumēt, for the establishment of their faith against corrupt teachers.

To the Thesalonians, a famous Citie of Macedonia. The Citizens in the former Epistle are cōmended for their faith and obedience, and in the second, for their valor in suffering for the same.

To Timothy, an Evangelist, descended of religious Parents, his father a Greeke, his mother a Jewesse, and hee himselfe left as a Bishop at Ephesus by S. Paul. In

8.

Agatha
10.

II.

M 2

mothy

the former Epistle, *Ti-*
mothie is incited and di-
 rected to bring forth the
 fruits of good professi-
 on, and in the second, to
 constancy in suffering.

12.

To *Titus*, left at *Creta*
 as a Bishop by *S. Paul*,
 the argument, for the ac-
 complishment of works
 well begun.

13.

To *Philemon*, a person
 very rich and highly ac-
 counted of, perswading
 him to mercy towards
Onesimus a fugitive ser-
 vant.

14.

To the *Hebrewes*, or
Jewes, which were borne
 in *Jurie*, and for the most

part

part dwelled there also,
yet wrote in Greeke, be-
cause that tongue was
well knowne vnto them;
The Argument, To di-
stinguish the Priesthood
of Christ, from the Le-
uiticall.

ROMANES.

HE that would bee a
Citizen of Heauen,
may be assured of the de-
cree of God, predestina-
ting him thereunto, by
the effects of his iustifi-
cation by faith, and san-
ctification of the Spirit,
moouing him to liue a
godly and charitable life
towards his brethren;

M 3 with-

Sturmer

without boasting of any thing in our selues, nor suffering our selues to be seduced by erroneous teachers; to which effect this Epistle directeth.

I. CORINTHIANS.

HEE that would re-
proue faction in the
Church, and vnnecessa-
ry contentions in Law,
uncleannesse of body,
or would bee rightly in-
formed touching the Sa-
crament and resurrecti-
on, is directed in this E-
pistle; where, by the re-
proof of things amisse in
others, he that sinneth of

E M igno-

ignorance or infirmitie
may be infamous and re-
formed, and seducers
confuted.

2. CORINTHIANS.

W Herein wee
may see, what
godly persons
(Ministers especially) do
reape at the hands of the
wicked, false Teachers,
and others, for their loue
to dragge their soules
out of the puddle of sin,
and snares of Satan.

M 4

GA-

J. van der

GALATIANS.

W Here wee may
see the prior-
tie of faith a-
boue workes in the Act
of Iustification ; which
precedēcy granted, faith
and workes are hand-
fasted, and doe necessari-
ly concur in the practice
of Christianitie, against
such false Apostles as
taught Circumcision,
and Iustification by the
workes of the Law.

EPHE-

EPHESIANS.

IN treating of the grace
 of God, in making of
 the Jewes and Gentiles
 one Church, Chapters
 1, 2, 3. and shewing how
 Christians are differen-
 ced from that they were
 by nature; and also dire-
 cted in their generall and
 particular Callings, and
 prepared for the spiritu-
 all combat in the Chap-
 ters following.

PHILIPPIANS.

IN which EPISTLE
 we may plainly see,
 what good they doe
 M s get

Christum sperare

get in spirituall things,
that minister of their
Temporals to the neces-
sities of Gods afflicted
seruants, Ministers espe-
cially, by their prayers,
praise, and good aduice;
and that none should be
offended at the Crosse,
but bee emboldened by
seeing their constancy in
their sufferings, conside-
ring the benefit that
commeth thereby.

COLOSSIANS.

FROM the Contents of
this Epistle, a Christi-
an may learne his pro-
gresse in Christianity, in
faith

faith and knowledge of
God, practice of good
workes, & thanksgiuing;
so as heauen must be still
his ayne, & his thoughts
raised vp thither.

I. THESSALONIANS.

IF wee would be com-
forted against the
temptations of persecu-
tion, or would know
how commendable it is
for a Christian to suffer
euill for good by per-
sons neere vnto vs, wee
are directed therein,
Chapters 1, 2, 3. or would
bee comforted in the
death of our friends de-
ceased,

Against

ceased, the latter part of this Epistle sheweth it.

2. THESSALONIANS.

THAT persecutions and afflictions are the touchstone of the faith of Gods elect, because that many shall fall away in the last time by the means of Antichrist, where, of him, and his pride and fall.

Hitherto of the Epistles directed to particular Churches: now of them to particular persons; such as were Timothy, Titus, Philemon.

I. TI-

I. TIMOTHY.

IN the first Chapter, is
 as it were a Beacon of
 mercy, set vp for all Re-
 pentant sinners, in the
 example of *Paul*, to auoid
 despaire; and teaching
 them afterwards how to
 spend their time in god-
 ly liuing, Ministers espe-
 cially, & that by reading
 the Word, and wisely
 rebuking sinne, chap. 5.
 and admonishing al sorts
 and sexes of their duties,
 Chap. 2. 3. 6.

2. TIMOTHY.

Containing an exhor-
 tation to stedfastnes
 in

Job 10

in grace, by fore-telling
of back-sliding, and wic-
kednes of the last times,
Necessary now for eue-
ry Christian to learne,
that hee may know how
to beare afflictions and
wrongs patiently, by
the directions of Gods
Word, with the benefits
that will come thereby.

T I T V S.

A Direction for per-
sons of either sexe,
how to behaue theselues
accordingly, whether in
priuate or publike place,
and of the Minister espe-
cially, that hee may bee

so qualified by Gods Word, as to bee able to direct others therby, and conuince the Refractory

PHILEMON.

BY example of *Paul* so earnest for *Onesimus* a Conuert, we ought to shew mercy, where God hath done it.

HEBREWS.

WHEREIN wee may see the dignity of the Gospel aboue *Moses* Law, with the Mediator between God and Man. *Iesus Christ*, according to his three-fold

Hebrews

fold Office, of King,
Priest, and Prophet; and
then of exhortations to
the whole Church, to
the end of the Epistle.

JAMES.

VHerein all per-
sons are instru-
cted how to ioyne good
life, with good professi-
on, faith & good works;
and to beware of euill
language, and partiality,
in preferring the wicked
rich, aboue the godly
poore.

PETER.

I. P E T E R.

IN this Epistle is set forth the Royalty of Christians, and that their liues ought to be futable therevnto, in their loue to Christ and his members; and then of their duties in their particular Callings.

2. P E T E R.

WHerein we are perswaded to maintaine the faith we haue, and to increase therein, and other graces, against Heretikes, Hypocrites, & Atheists, which

J. Smith

which swarme in the last
dayes.

I. I O H N.

VHerein, after that
the Apostle hath
shewed the nature of cor-
rupt and worldly loue,
he sheweth the loue of
Charitie that should bee
in Christians: who as
they confesse one Christ
for their Sauour; so
should they manifest
their loue to him, in his
Image, that is, in our
neighbour.

2. I O H N.

2.. I O H N.

VHerein, they that
are graced with
outward Titles of ho-
nour, should strive to de-
serue it, by louing the
Truth, and repressing
Seducers.

3. I O H N.

First, wherein all men
may know to what re-
giment they belong, by
their loue or hatred to
good or euill.

L D E.

I V D E X

VV Herein wee haue
the satanical Impe
vncafed, who vnder the
Maske of Religion, pre
tence of Christian Li
berty, would foyle Ma
gistracie, and make way
to his own sensuality and
auarice.

REVELATION.

OR the discouerie of
things present, con
cerning the feuerall
Churches that were in
Asia the lesse; and fu
ture

ture , concerning the Church, and the opposition made against it by Satan, the Romane Emperours, and the man of sinne: and the Churches victory ouer them; partly in this life, and totally in the life to come.

Amen.

FINIS.